

THE
F A B L E S,
OF
A E S O P,

With a Life of the Author :

and

Embellished with One Hundred & twelve Plates.



VOL. II.

L O N D O N

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ÆSOP'S FABLES.

FABLE XLVIII.

THE ANT AND THE FLY.

ONE day there happened some words between the Ant and the Fly about precedence, and the point was argued with great warmth and eagerness on both sides. Says the Fly, 'It is well known what my pretensions are, and how justly they are grounded: there is never a sacrifice that is offered but I always taste of the entrails, even before the gods themselves. I

have one of the uppermost seats at church, and frequent the altar as often as any body: I have a free admiffion at court; and can never want the king's ear, for I fometimes fit upon his fhoulder. There is not a maid of honour, or handsome young creature, comes in my way, but, if I like her, I fettle betwixt her balmy lips. And then I eat and drink the beft of every thing, without having any occafion to work for my living. What is there that fuch country puffes as you enjoy, to be compared with a life like this?"—The Ant, who by this time had compofed herfelf, replied with a great deal of temper, and no lefs feverity—"Indeed, to be a gueft at an entertainment of the gods is a very great honour, if one is invited; but I fhould not care to be a difagreeable intruder any where. You talk of the king and the court, and the fine ladies there, with great familiarity; but, as I have been getting in my

harvest in summer, I have seen a certain person under the town walls making a hearty meal upon something that is not so proper to be mentioned. As to your frequenting the altars, you are in the right to take sanctuary where you are like to meet with the least disturbance: but I have known people before now run to altars, and call it devotion, when they have been shut out of all good company, and had no where else to go. You do not work for your living, you say—true: therefore, when you have played away the summer, and winter comes, you have nothing to live upon; and, while you are starving with cold and hunger, I have a good warm house over my head, and plenty of provisions about me.'

APPLICATION.

This fable points out to us the different characters of those that recommend themselves in a

vain-glorious way by false and borrowed lights; and of those whose real merit procures them a good esteem wherever they go. Poverty and folly having, at the same time, possession of any one man, cannot fail of making him an object of pity, if not of contempt; but, when an empty, conceited pride happens to be joined with them, they render the creature in whom they meet at the same time despicable and ridiculous. One who often attends at court, not because he has a place, but because he has not, should not value himself upon his condition. They who go to church out of vanity and curiosity, and not for pure devotion, should not value themselves upon their religion, for it is not worth a straw. They who eat at a threepenny ordinary, and sometimes not so well, should not boast either of their dinner or company. In short, nobody is a better gentleman than he whose own honest industry

supplies him with a plenty of all necessaries; who is so well acquainted with honour, as never to say or do a mean and unjust thing; and who despises an idle scoundrel, but knows how to esteem men of his own principles. Such a one is a person of the first quality, though he has never a title, and ought to take place of every man who is not so good as himself.

supplies him with a quantity of the same
who is to be well attended and looked
after to see that he is not in any danger
and who is to be attended in the same way
how to extract him of the same from the
Bath a one is a portion of the same
though he is never a little and a little
place of every man who is in the same
all



the same way as the other
the same way as the other
the same way as the other





Wm. Grainger Sculp.

FABLE XLIX.

THE ANT AND THE GRASHOPPER.

IN the winter season, a commonwealth of Ants was busily employed in the management and preservation of their corn; which they exposed to the air in heaps round about the avenues of their little country habitation. A Grasshopper, who had chanced to outlive the summer, and was ready to starve with cold and hunger, approached them with great humility, and begged that they would relieve his necessity with one grain of wheat or rye.

One of the Ants asked him, how he had disposed of his time in summer, that he had not taken pains, and laid in a stock, as they had done?—‘Alas, gentlemen’ says he, ‘I passed away the time merrily and pleasantly, in drinking, singing, and dancing, and never once thought of winter.’—‘If that be the case,’ replied the Ant, laughing, ‘all I have to say is, that they who drink, sing, and dance in the summer, must starve in winter.’

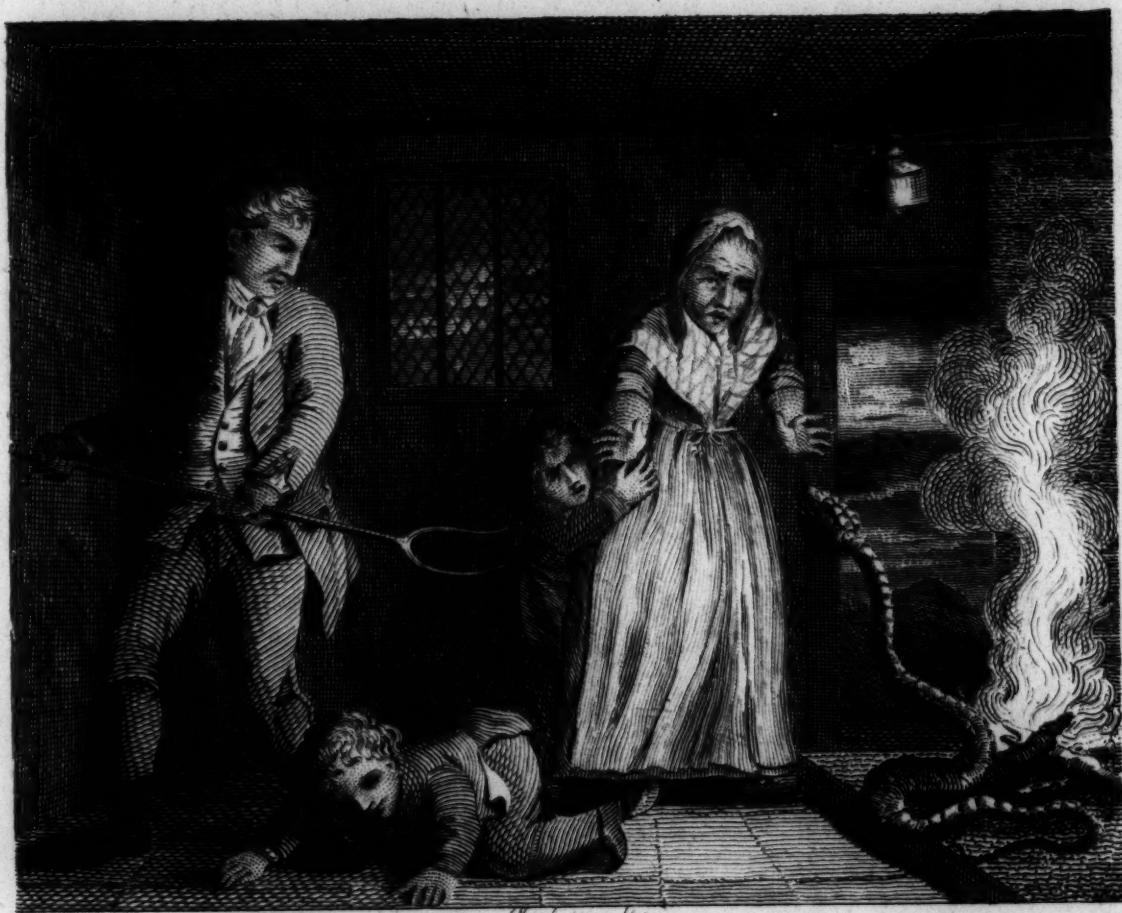
APPLICATION.

As summer is the season of the year in which the industrious and laborious husbandman gathers and lays up such fruits as may supply his necessities in winter, so youth and manhood are the times of life which we should employ and bestow in laying in such a stock of all kind of necessaries as may suffice for the craving demands of helpless old age. Yet, notwithstand-

ing the truth of this, there are many of those which we call rational creatures, who live in a method quite opposite to it, and make it their business to squander away in a profuse prodigality whatever they get in their younger days: as if the infirmity of age would require no supplies to support it; or, at least, would find them administered to it in some miraculous way. From this fable we learn this admirable lesson, never to lose any present opportunity of providing against the future evils and accidents of life. While health and the flower and vigour of our age remain firm and entire, let us lay them out to the best advantage, that, when the latter days take hold of us and spoil us of our strength and abilities, we may have a store moderately sufficient to subsist upon, which we laid up in the morning of our age.

ing the truth of this there are many of those
 which we call rational creatures, who live in
 perfect quiet equanimity to us and make us
 but not to themselves, as in the present state
 of things, whatever they get in their journey
 does, as the industry of bees would require
 us to supply to support it; but in the present
 and then multiplied as in the case of the
 four years, from the time we learn to walk
 able to do, never to let any part of their
 energy of producing again the future evil and
 accident of life. While death and the future
 are a part of the same, it is a part of the
 lot of the human race to be well satisfied, that
 with the least loss of the love of us and their
 as of our strength and abilities, we may have
 a more perfectly rational to submit to our
 as we are laid up in the morning of our age.





FABLE L.

THE COUNTRYMAN AND THE SNAKE.

A VILLAGER, in a frosty, snowy winter, found a snake under a hedge, almost dead with cold. He could not help having a compassion for the poor creature, so brought it home, and laid it upon the hearth near the fire; but it had not lain there long, before (being revived with the heat) it began to erect itself, and fly at his wife and children, filling the whole cottage with dreadful hissings. The Countryman hearing an outcry, and perceiving what the

matter was, caught up a mattock, and soon dispatched him; upbraiding him at the same time in these words—‘Is this, vile wretch, the reward you make to him that saved your life? Die as you deserve; but a single death is too good for you.’

APPLICATION.

It is the nature of ingrates to return evil for good: and the moralists in all ages have incessantly declaimed against the enormity of this crime, concluding that they who are capable of hurting their benefactors, are not fit to live in a community; being such, as the natural ties of parent, friend, or country, are too weak to restrain within the bounds of society. Indeed, the sin of ingratitude is so detestable, that, as none but the most inhuman temper can be guilty of it, so, in writing to men, there is no occasion to use many words, either

in exposing the vice itself, or dissuading people from the commission of it. Therefore it is not likely that a person of Æsop's sagacity would have compiled this fable, without having something else in view besides this trite and obvious subject. He certainly intended to put us in mind that, as none but a poor silly clown would go to take up a snake and cherish it, so we shall be very negligent and ill-advised if, in doing good offices, we do not take care to bestow our benevolence upon proper objects. It was not at all unnatural in the snake to hiss, and brandish his tongue, and fly at the first that came near him; as soon at the person that saved his life as any other; indeed more likely, because nobody else had so much to do with him. Nor is it strange at any time to see a reprobate fool throwing his poisonous language about, and committing his extravagancies against those, more especially, who are so inadvertent

as to concern themselves with him. The Snake and the reprobate will not appear extraordinary in their malevolence: but the sensible part of mankind cannot help thinking those guilty of great indiscretion who receive either of them into their protection.





W Bromley Scupt

FABLE LI.

THE FOX AND THE SICK LION.

It was reported that the Lion was sick, and the beasts were made to believe that they could not make their court better than by going to visit him. Upon this they generally went; but it was particularly taken notice of that the Fox was not one of the number. The Lion therefore dispatched one of his jackalls to sound him about it, and ask him why he had so little charity and respect as never to come near him at a time when he lay so

dangerously ill, and every body else had been to see him.—‘Why,’ replies the Fox, ‘pray present my duty to his majesty, and tell him that I have the same respect for him as ever, and have been coming several times to kiss his royal hand; but I am so terribly frightened at the mouth of his cave, to see the print of my fellow-subjects, feet all pointing forwards and none backwards, that I have not resolution enough to venture in.’ Now the truth of the matter was, that this sickness of the Lion’s was only a sham to draw the beasts into his den, the more easily to devour them.

APPLICATION.

A man should weigh and consider the nature of any proposal well before he gives into it: for a rash and hasty compliance has been the ruin of many a one. And it is the quintessence of prudence not to be too easy of be-

lief. Indeed the multitude think altogether in the same track, and are much upon a foot. Their meditations are confined in one channel, and they follow one another very orderly in a regular stupidity. Can a man of thought and spirit be harnessed thus, and trudge along like a pack-horse, in a deep stinking muddy road, when he may frisk it over the beauteous lawns, or lose himself agreeably in the shady verdant mazes of unrestrained contemplation? It is impossible. Vulgar notions are so generally attended with error, that wherever one traces the footsteps of the many tending all one way, it is enough to make one suspect, with the Fox in the fable, that there is some trick in it. The eye of reason is dulled and stupified when it is confined, and made to gaze continually upon the same thing: it rather chooses to look about it, and amuse itself with variety of objects, as they lie scattered up and down in the

unbounded prospect. He that goes implicitly into a thing may be mistaken, notwithstanding the number of those who keep him company; but he that keeps out till he sees reason to enter, acts upon true maxims of policy and prudence. In short, it becomes us, as we are reasonable creatures, to behave ourselves as such, and to do as few things as possible, of which we may have occasion to repent.





Walker pin. sc.

FABLE LII.

THE WANTON CALF.

A CALF, full of play and wantonness, seeing the Ox at plough, could not forbear insulting him. 'What a sorry poor drudge art thou,' says he, 'to bear that heavy yoke upon your neck, and go all day drawing a plough at your tail, to turn up the ground for your master! but you are a wretched dull slave, and know no better, or else you would not do it. See what a happy life I lead: I go just where I please; sometimes I lie down under the cool shade; sometimes frisk about in the open sunshine; and, when I please, slake my thirst in the clear sweet

brook; but you, if you were to perish, have not so much as a little dirty water to refresh you.' The Ox, not at all moved with what he said, went quietly and calmly on with his work; and, in the evening, was unyoked and turned loose. Soon after which he saw the Calf taken out of the field, and delivered into the hands of a priest, who immediately led him to the altar, and prepared to sacrifice him. His head was hung round with fillets of flowers, and the fatal knife was just going to be applied to his throat, when the Ox drew near and whispered him to this purpose—'Behold the end of your insolence and arrogance; it was for this only you were suffered to live at all; and pray now, friend, whose condition is best, yours or mine?'

APPLICATION.

To insult people in distress is the pro-

perty of a cruel, indiscreet, and giddy temper; for, as the proceedings of fortune are very irregular and uncertain, we may, the next turn of the wheel, be thrown down to their condition, and they exalted to ours. We are likewise given to understand by this fable what the consequence of an idle life generally is, and how well satisfied laborious diligent men are, in the end, when they come quietly to enjoy the fruits of their industry. They who by little tricks and sharpings, or by open violence and robbery, live in a high expensive way, often in their hearts, at least, despise the poor honest man who is contented with the virtuous product of his daily labour, and patiently submits to his destiny. But how often is the poor man comforted, by seeing these wanton villains led in triumph to the altar of justice, while he has many a cheerful summer's morning to enjoy abroad, and many a

long winter's evening to indulge himself in at home, by a quiet hearth, and under an unenvied roof: blessings which often attend a sober industrious man, though the idle and the profligate are utter strangers to them. Luxury and intemperance, besides their being certain to shorten a man's days, are very apt not only to engage people with their seeming charms into a debauched life, utterly prejudicial to their health, but to make them have a contempt for others, whose good sense and true taste of happiness inspire them with an aversion to idleness and effeminacy, and put them upon hardening their constitution by innocent exercise and laudable employment. How many do gluttony and sloth tumble into an untimely grave! while the temperate and the active drink sober draughts of life, and spin out their thread to the most desirable length.





FABLE LIII.

HERCULES AND THE CARTER.

As a clownish Fellow was driving his cart along a deep miry lane, the wheels stuck so fast in the clay, that the horses could not draw them out. Upon this, he fell a bawling and praying to Hercules to come and help him. Hercules, looking down from a cloud, bid him not lie there, like an idle rascal as he was, but get up and whip his horses stoutly, and clap his shoulder to the wheel; adding, that this was the only way for him to obtain his assistance.

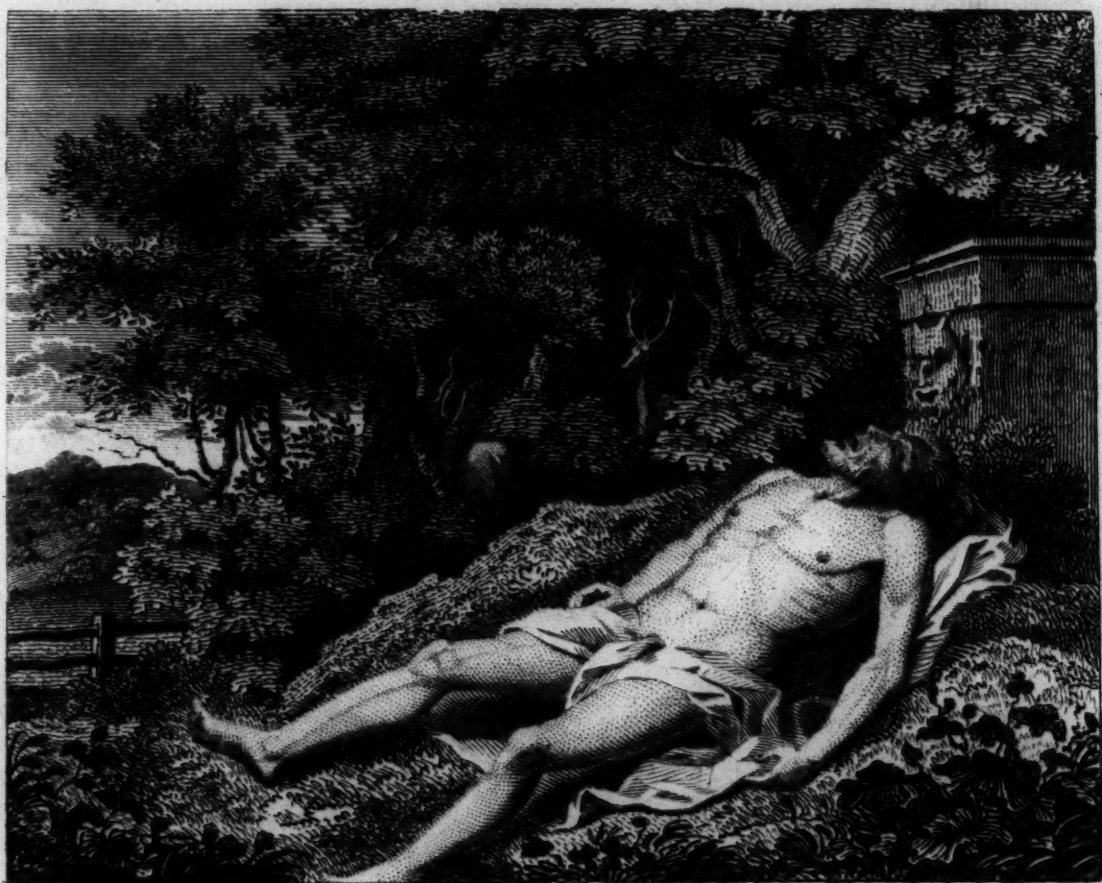
APPLICATION.

This fable shews us how vain and ill-grounded the expectation of those people are who imagine they can obtain whatever they want by importuning Heaven with their prayers; for it is so agreeable to the nature of the divine Being to be better pleased with virtuous actions and an honest industry than idle prayers, that it is a sort of blasphemy to say otherwise. These were the sentiments of honest good heathens, who were strangers to all revealed religion: but it is not strange that they should embrace and propagate such a notion, since it is no other than the dictate of common reason. What is both strange in itself, and surprising how it could be made so fashionable, is, that most of those whose reason should be enlightened by revelation, are very apt to be guilty of this stupidity, and, by praying often for the comforts of life, to neglect

that business which is the proper means of procuring them. How such a mistaken devotion came to prevail one cannot imagine, unless from one of these two motives; either that people, by such a veil of hypocrisy, would pass themselves upon mankind for better than they really are, or are influenced by unskilful preachers (which is sometimes, indeed too often, the case) to mind the world as little as possible, even to the neglect of their necessary callings. No question but it is a great sin for a man to fail in his trade or occupation by running often to prayers; it being a demonstration in itself, though the Scripture had never said it, that we please God most when we are doing the most good: and how can we do more good than, by a sober honest industry, "to provide for those of our own household," and to endeavour "to have to give to him that needeth?" The man who is virtuously and

honestly engaged is actually serving God all the while, and is more likely to have his silent wishes, accompanied with strenuous endeavours, complied with by the Supreme Being, than he who begs with a fruitless vehemence, and solicits with an empty hand: a hand which would be more religious were it usefully employed, and more devout were it stretched forth to do good to those that want it.





A. Smith del. & sculp.

FABLE LIV.

THE BELLY AND THE MEMBERS.

IN former days, when the Belly and the other parts of the body enjoyed the faculty of speech, and had separate views and designs of their own, each part, it seems, in particular for himself, and in the name of the whole, took exception at the conduct of the Belly, and were resolved to grant him supplies no longer. They said they thought it very hard that he should lead an idle good-for-nothing life, spending and squandering away, upon his

own ungodly guts, all the fruits of their labour; and that, in short, they were resolved, for the future, to strike off his allowance, and let him shift for himself as well as he could. The Hands protested they would not lift up a finger to keep him from starving; and the Mouth wished he might never speak again if he took in the least bit of nourishment for him as long as he lived; and, say the Teeth, may we be rotten if ever we chew a morsel for him for the future. This solemn league and covenant was kept as long as any thing of that kind can be kept, which was until each of the rebel members pined away to the skin and bone, and could hold out no longer. Then they found there was no doing without the Belly, and that, as idle and insignificant as he seemed, he contributed as much to the maintenance and welfare of all the other parts as they did to his.

APPLICATION.

This fable was spoken by Menenius Agrippa, a famous Roman consul and general, when he was deputed by the senate to appease a dangerous tumult and insurrection of the people. The many wars that nation was engaged in, and the frequent supplies they were obliged to raise, had so soured and inflamed the minds of the populace, that they were resolved to endure it no longer, and obstinately refused to pay the taxes which were levied upon them. It is easy to discern how the great man applied this fable. For, if the branches and members of a community refuse the government that aid which its necessities require, the whole must perish together. The rulers of a state, as idle and insignificant as they may sometimes seem, are yet as necessary to be kept up and maintained in a proper and decent grandeur, as the family of each private person is in a

condition suitable to itself. Every man's enjoyment of that little which he gains by his daily labour depends upon the government's being maintained in a condition to defend and secure him in it.

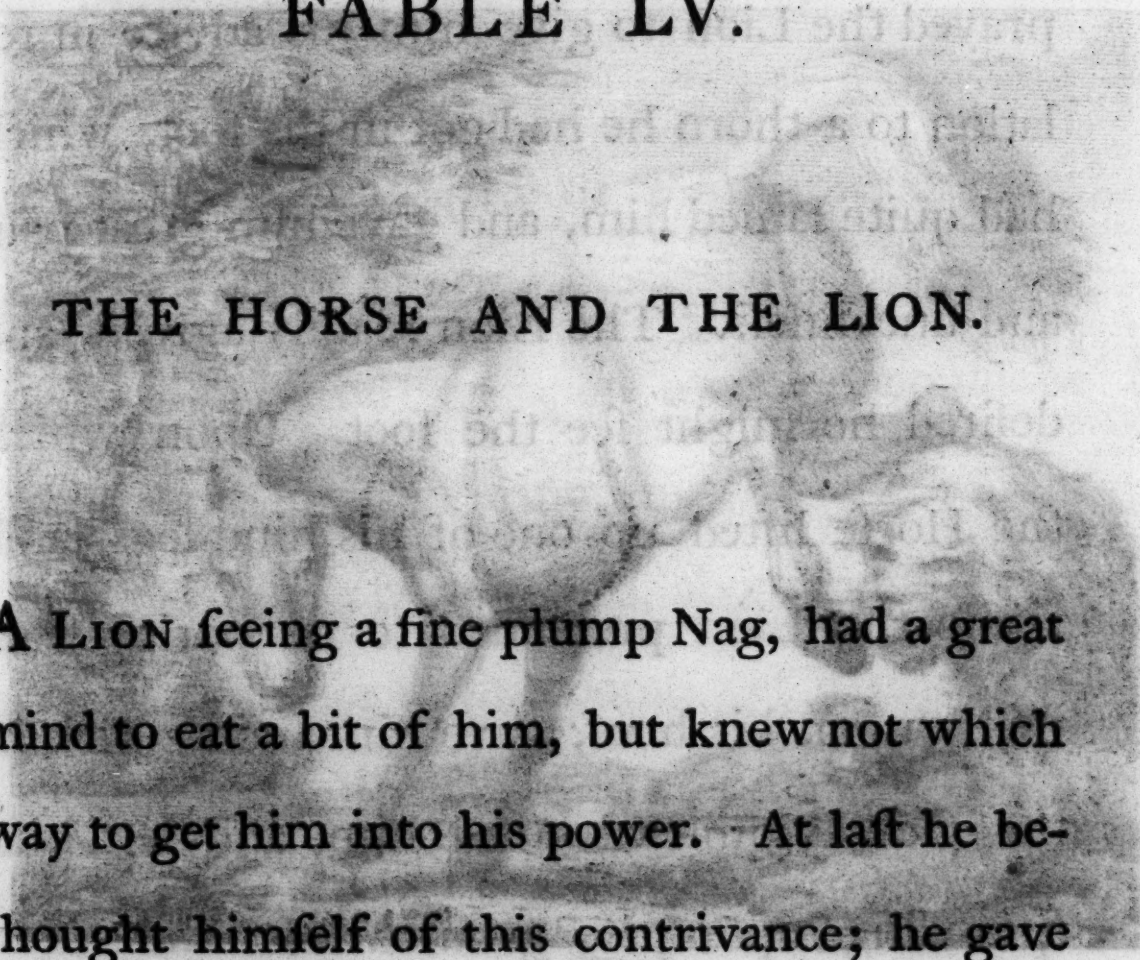




Barrett sc

FABLE LV.

THE HORSE AND THE LION.



A LION seeing a fine plump Nag, had a great mind to eat a bit of him, but knew not which way to get him into his power. At last he be-thought himself of this contrivance; he gave out that he was a phyfician, who, having gained experience by his travels into foreign countries, had made himself capable of curing any fort of malady or diftemper incident to any kind of beaft, hoping by this ftratagem to get an eafier admittance among cattle, and

find an opportunity to execute his design. The Horse, who smoked the matter, was resolved to be even with him; and, so humouring the thing as if he suspected nothing, he prayed the Lion to give him his advice in relation to a thorn he had got in his foot, which had quite lamed him, and gave him great pain and uneasiness. The Lion readily agreed, and desired he might see the foot. Upon which the Horse lifted up one of his hind legs, and, while the Lion pretended to be poring earnestly upon his hoof, gave him such a kick in the face as quite stunned him, and left him sprawling upon the ground. In the meantime the Horse trotted away, neighing and laughing merrily at the success of the trick, by which he had defeated the purpose of one who intended to have tricked him out of his life.

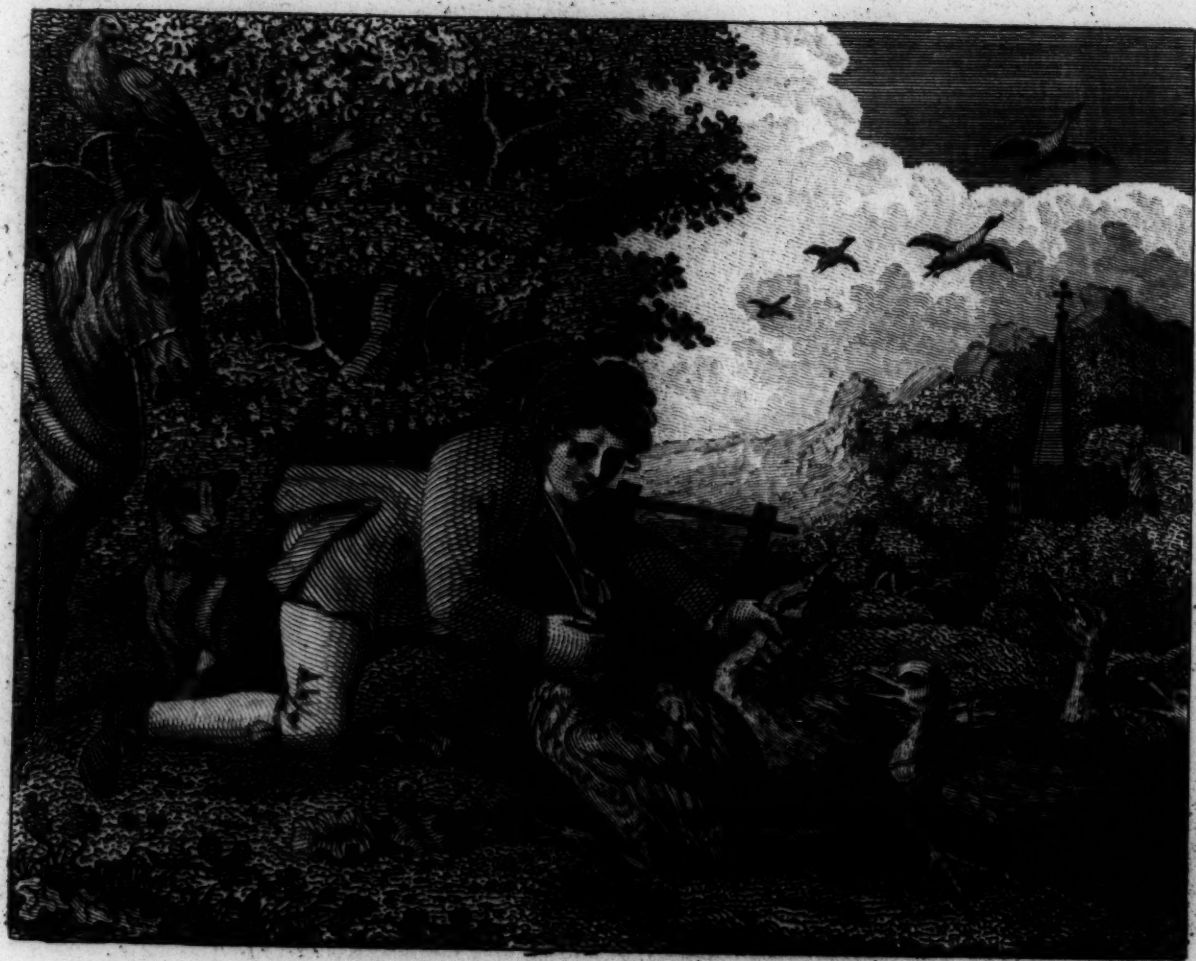
APPLICATION.

Though all manner of fraud and tricking is mean, and utterly beneath a man of sense and honour, yet, methinks, equity itself allows us to disappoint the deceiver, and to repel craft by cunning. Treachery has something so wicked and worthy of punishment in its nature, that it deserves to meet with a return of its own kind: an open revenge would be too liberal for it, and nothing matches it but itself. However, therefore, abominable it is to be the aggressor in this point, yet it cannot be inconsistent with virtue to counterplot and to take all manner of advantages against the man who is undermining us.

APPLICATION

Though all manner of fraud and tricking
 is mean, and utterly beneath a man of sense
 and honor, yet, methinks, every rich shew
 us to disapprove the cheater, and to reprobate
 craft by cunning. Therefore, his punishment
 to wicked and worthy punishment is
 meant, that he should be to deal with a return
 of his own kind; and as a revenge would be
 too liberal for it, and nothing would be
 itself. However, therefore, I think it is to
 be the greatest in the world, yet it cannot be
 more than with virtue in command, and to
 take all manner of advantage of the day
 with a righteousness.





FABLE LVI.

THE HUSBANDMAN AND THE STORK.

THE Husbandman pitched a net in his fields to take the cranes and geese which came to feed upon the new-fown corn. Accordingly he took several, both cranes and geese; and among them a Stork, who pleaded hard for his life, and, among other apologies which he made, alleged, that he was neither goose nor crane, but a poor harmless Stork, who performed his duty to his parents to all intents and purposes, feeding them when they were

old, and, as occasion required, carrying them from place to place upon his back.—‘ All this may be true,’ replies the Husbandman; ‘ but, as I have taken you in bad company, and in the same crime, you must expect to suffer the same punishment.’

APPLICATION.

If bad company had nothing else to make us shun and avoid it, this, methinks, might be sufficient, that it infects and taints a man’s reputation to as great a degree as if he were thoroughly versed in the wickedness of the whole gang. What is it to me if the thief who robs me of my money gives part of it to build a church? Is he ever the less a thief? Shall a woman’s going to prayers twice a day save her reputation, if she is known to be a malicious lying gossip? No, such mixtures of religion and sin make the offence but the more

flagrant, as they convince us that it was not committed out of ignorance. Indeed, there is no living without being guilty of some faults, more or less; which the world ought to be good-natured enough to overlook, in consideration of the general frailty of mankind, when they are not too gross and too abundant: but when we are so abandoned to stupidity, and a neglect of our reputation, as to keep bad company, however little we may be criminal in reality, we must expect the same censure and punishment as is due to the most notorious of our companions.

beginning, as they came to see that it was not
counted out of ignorance. Indeed, there is
no living without some kind of faith. There is
none of us who does not have some faith in
some kind of power, in some kind of authority,
in some kind of law, in some kind of order,
in some kind of God. But, in the end, when
they are not too late and too old to learn: but
when we are too late to learn, and

in the end of our lives, as we look back on
our journey, we find that we have learned
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J Chapman Sculp.

FABLE LVII.

THE CAT AND THE COCK.

THE Cat, having a mind to make a meal of the Cock, seized him one morning by surprise, and asked him what he could say for himself, why slaughter should not pass upon him?—The Cock replied, that he was serviceable to mankind by crowing in the morning, and calling them up to their daily labour.—‘That is true,’ says the Cat, ‘and is the very objection that I have against you; for you make such a shrill impertinent noise, that people cannot

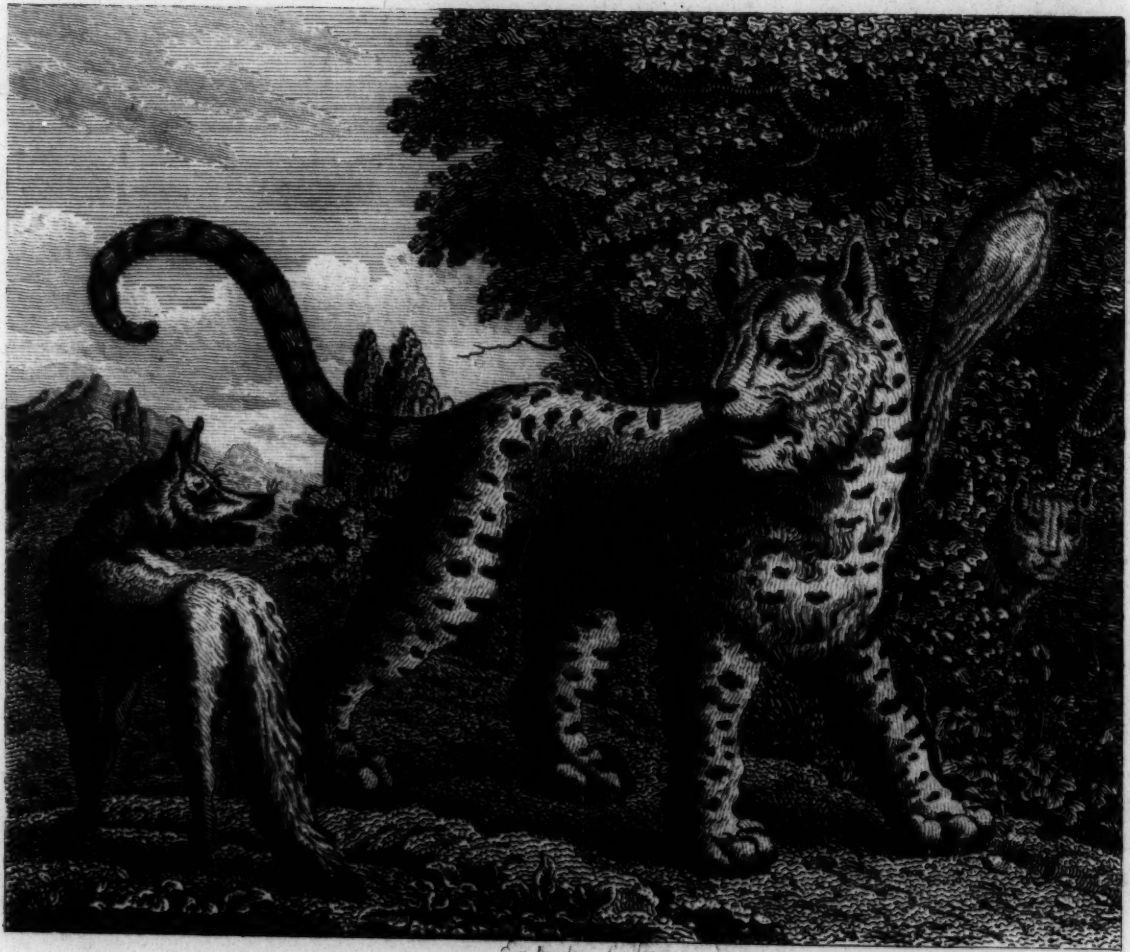
sleep for you. Besides, you are an incestuous rascal, and make no scruple of lying with your mother and sisters.'—'Well,' says the Cock, 'this I do not deny; but I do it to procure eggs and chickens for my master.'—'Ah! villain,' says the Cat, 'hold your wicked tongue; such impieties as these declare that you are no longer fit to live.'

APPLICATION.

When a wicked man in power has a mind to glut his appetite in any respect, innocence, or even merit, is no protection against him. The cries of justice and the voice of reason are of no effect upon a conscience hardened in iniquity, and a mind versed in a long practice of wrong and robbery. Remonstrances, however reasonably urged or movingly couched, have no more influence upon the heart of such a one, than the gentle evening breeze has

upon the oak when it whispers among its branches, or the rising surges upon the deaf rock when they dash and break against its sides. Power should never be trusted in the hands of an impious selfish man, and one that has more regard to the gratification of his own unbounded avarice than to public peace and justice. Were it not for the tacit consent and heartless compliance of a great majority of fools, mankind would not be ridden, as oftentimes they are, by a little majority of knaves, to their great misfortune: for, whatever people may think of the times, if they were ten times worse than they are, it is principally owing to their own stupidity. Why do they trust the man a moment longer who has once injured and betrayed them?





FABLE LVIII.

THE LEOPARD AND THE FOX.

THE Leopard one day took it into his head to value himself upon the great variety and beauty of his spots, and truly he saw no reason why even the lion should take place of him, since he could not shew so beautiful a skin. As for the rest of the wild beasts of the forest, he treated them all, without distinction, in the most haughty disdainful manner. But the Fox being among them, went up to him with a great deal of spirit and resolution, and told

him, that he was mistaken in the value he was pleased to set upon himself; since people of judgment were not used to form their opinion of merit from an outside appearance, but by considering the good qualities and endowments with which the mind was stored within.

APPLICATION.

How much more heavenly and powerful would beauty prove, if it were not so frequently impaired by the affectation and conceitedness of its possessor! If some women were but as modest and unassuming as they are handsome, they might command the hearts of all that behold them: but Nature seemed to foresee, and has provided against such an inconvenience, by tempering its great masterpieces with a due proportion of pride and vanity; so that their power, depending upon the duration of their beauty only, is like to be

but of a short continuance; which, when they happen to prove tyrants, is no small comfort to us; and then, even while it lasts, will abate much of its severity by the allay of those two prevailing ingredients. Wise men are chiefly captivated with the charms of the mind; and whenever they are infatuated with a passion for any thing else, it is generally observed that they cease, during that time at least, to be what they were, and are indeed looked upon to be only playing the fool. If the fair ones we have been speaking of have a true ascendant over them, they will oblige them to divest themselves of common sense, and to talk and act ridiculously, before they can think them worthy of the least regard. Should one of these fine creatures be addressed in the words of Juba,

'Tis not a set of features, or complexion,
The tincture of a skin, that I admire.

Beauty soon grows familiar to the lover,
 Fades in his eye, and palls upon the sense.
 The virtuous Marcia towers above her sex.
 True, she is fair; oh, how divinely fair!
 But still the lovely maid improves her charms
 With inward greatness, unaffected wisdom,
 And sanctity of manners——

The man that should venture the success of a
 strong passion upon the construction she would
 put upon such a compliment, might have rea-
 son to repent of his conduct.





J. Chapman sculp.

FABLE LIX.

THE SHEPHERD'S BOY.

A CERTAIN Shepherd's Boy kept his sheep upon a common, and in sport and wantonness would often cry out, The wolf! the wolf! By this means he several times drew the husbandmen in an adjoining field from their work; who, finding themselves deluded, resolved for the future to take no notice of his alarm. Soon after the wolf came indeed. The Boy cried out in earnest: but no heed being given to his cries, the sheep are devoured by the wolf.

APPLICATION.

He that is detected for being a notorious liar,

besides the ignominy and reproach of the thing, incurs this mischief, that he will scarce be able to get any one to believe him again as long as he lives. However true our complaint may be, or how much soever it may be for our interest to have it believed, yet, if we have been frequently caught tripping before, we shall hardly be able to gain credit to what we relate afterwards. Though mankind are generally stupid enough to be often imposed upon, yet few are so senseless as to believe a notorious liar, or to trust a cheat upon record. These little shams, when found out, are sufficiently prejudicial to the interest of every private person who practises them. But, when we are alarmed with imaginary dangers in respect of the public, till the cry grows quite stale and threadbare, how can it be expected we should know when to guard ourselves against real ones.





Levée de la sculpture.

FABLE LX.

THE FOX AND THE GOAT.

A Fox, having tumbled by chance into a well, had been casting about a long while, to no purpose, how he should get out again; when at last a Goat came to the place, and, wanting to drink, asked Reynard whether the water was good. 'Good!' says he; 'ay, so sweet that I am afraid I have surfeited myself I have drank so abundantly.' The Goat upon this, without any more ado, leaped in; and the Fox, taking the advantage of his horns, by the assistance of them

as nimbly leaped out, leaving the poor Goat at the bottom of the well to shift for himself.

APPLICATION.

The doctrine taught us by this fable is no more than this, that we ought to consider who it is that advises us before we follow the advice: for, however plausible the counsel may seem, if the person that gives it is a crafty knave, we may be assured that he intends to serve himself in it more than us, if not to erect something to his own advantage out of our ruin.

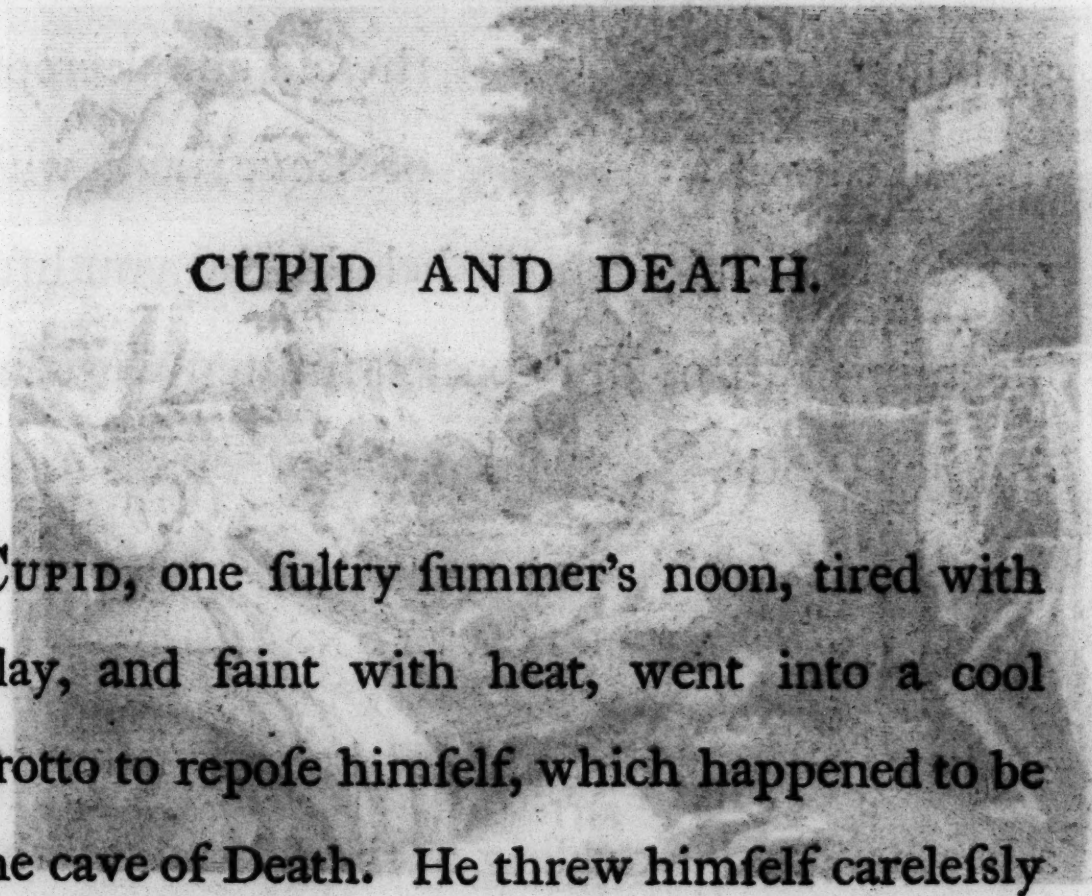
The little, poor, country attorney, ready to perish, and sunk to the lowest depth of poverty for want of employment, by such arts as these draws the 'squire his neighbour into the gulph of the law; till, laying hold on the branches of his revenue, he lifts himself out of obscurity, and leaves the other immured in the bottom of a mortgage.





FABLE LXI.

CUPID AND DEATH.

A faint, dark illustration of Cupid and Death in a cave. Cupid is on the left, lying down, and Death is on the right, standing and holding a scythe. The scene is dimly lit, with a small light source on the right.

CUPID, one sultry summer's noon, tired with play, and faint with heat, went into a cool grotto to repose himself, which happened to be the cave of Death. He threw himself carelessly down on the floor, and his quiver turning topsy-turvy, all the arrows fell out, and mingled with those of Death, which lay scattered up and down the place. When he awoke, he gathered them up as well as he could; but they were so intermingled that, though he knew

the certain number, he could not rightly distinguish them; from which it happened that he took up some of the arrows which belonged to Death, and left several of his own in the room of them. This is the cause that we, now and then, see the hearts of the old and decrepit transfixed with the bolts of Love; and with equal grief and surprise behold the youthful blooming part of our species smitten with the darts of Death.

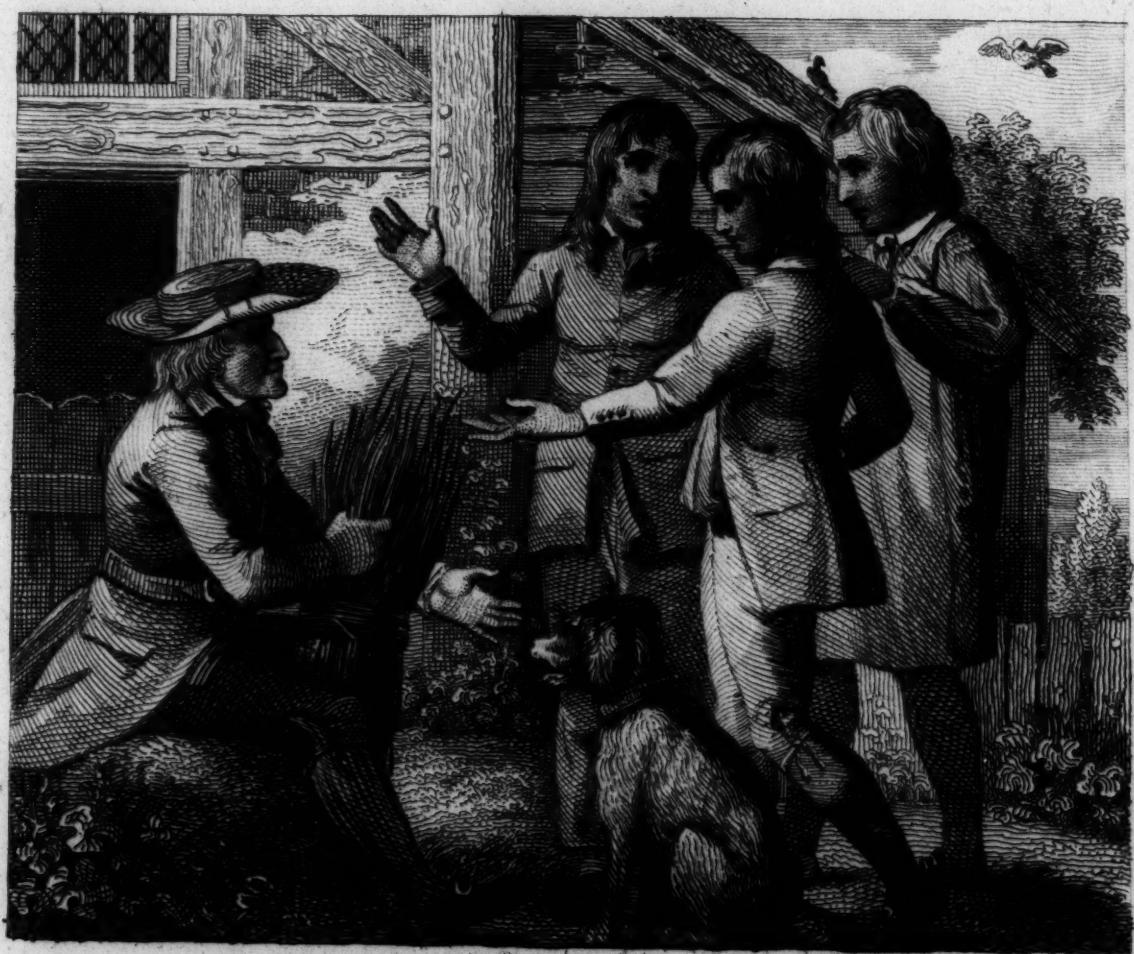
APPLICATION.

If we allow for this fable's being written by a heathen, and according to the scheme of the ancient pagan theology, it will appear to be a pretty probable solution of some parts of the dispensation of Providence, which otherwise seem to be obscure and unaccountable. For, when we see the young and the old fall promiscuously by the hand of Death, and at the

same time confider that the world is governed by an all-wise Providence, we are puzzled how to account for fo feemingly prepofterous and unnatural a way of working. We fhould look upon a gardener to be mad, or at leaft very capricious, who, when his young trees are juft arrived to a degree of bearing, fhould cut them down for fuel, and choofe out old, rotten, decayed, faplefs ftocks to graft and inoculate upon: yet the irregular proceedings of thofe two levellers, Love and Death, appear to be every jot as odd and unreafonable. However, we muft take it for granted that thefe things, though the method of them is hidden from our eyes, are tranfacted after the moft juft and fit manner imaginable: but, humanly fpeaking, it is ftrange that Death fhould be fuffered to make fuch undiftinguifhed havoc in the world; and, at the fame time, juft as fhocking and unnatural to fee old age laid betwixt a pair

of wedding-sheets, as it is for youth and beauty
to be locked up in the cold embraces of the
grave.





Bromley Sculp.

FABLE LXII.

THE OLD MAN AND HIS SONS.

AN Old Man had many Sons, who were often falling out with one another. When the Father had exerted his authority, and used other means in order to reconcile them, and all to no purpose, at last he had recourse to this expedient: he ordered his Sons to be called before him, and a short bundle of sticks to be brought; and then commanded them, one by one, to try if, with all their might and strength, they could any of them break it. They all tried, but to no

purpose; for the sticks being closely and compactly bound up together, it was impossible for the force of man to do it. After this the Father ordered the bundle to be untied, and gave a single stick to each of his Sons; at the same time bidding him try to break it: which, when each did with all imaginable ease, the Father addressed himself to them to this effect—‘O my Sons, behold the power of unity! For if you, in like manner, would but keep yourselves strictly conjoined in the bonds of friendship, it would not be in the power of any mortal to hurt you; but, when once the ties of brotherly affection are dissolved, how soon do you fall to pieces, and are liable to be violated by every injurious hand that assaults you!’

APPLICATION.

Nothing is more necessary towards completing and continuing the well-being of mankind,

than their entering into and preserving friendships and alliances. The safety of a government depends chiefly upon this; and therefore it is weakened and exposed to its enemies, in proportion as it is divided by parties. "A kingdom divided against itself is brought to desolation:" and the same holds good among all societies and corporations of men, from the constitution of the nation down to every little parochial vestry. But the necessity of friendship extends itself to all sorts of relations in life, as it conduces mightily to the advantage of particular clans and families. Those of the same blood and lineage have a natural disposition to unite together, which they ought by all means to cultivate and improve. It must be a great comfort to people, when they fall under any calamity, to know that there are many others sympathize with them; a great load of grief is mightily lessened, when it is parcelled out into many

shares. And then joy, of all our passions, loves to be communicative, and generally increases in proportion to the number of those who partake of it with us. We defy the threats and malice of an enemy, when we are assured that he cannot attack us single, but must encounter a bundle of allies at the same time. But they that behave themselves so as to have few or no friends in the world, live in a perpetual fear and jealousy of mankind, because they are sensible of their own weakness, and know themselves liable to be crushed, or broken to pieces, by the first aggressor.





FABLE LXIII.

THE STAG AND THE FAWN.

A STAG, grown old and mischievous, was, according to custom, stamping with his foot, making offers with his head, and bellowing so terribly, that the whole herd quaked for fear of him: when one of the little Fawns coming up, addressed him to this purpose—‘Pray, what is the reason that you, who are so stout and formidable at all other times, if you do but hear the cry of the hounds are ready to fly out of your skin for fear?’—‘What you observe is

true,' replied the Stag, 'though I know not how to account for it: I am indeed vigorous, and able enough, I think, to make my party good any where, and often resolve with myself that nothing shall ever dismay my courage for the future; but, alas! I no sooner hear the voice of a hound but all my spirits fail me, and I cannot help making off as fast as ever my legs can carry me.'

APPLICATION.

This is the case of many a cowardly bully in the world. He is disposed to be imperious and tyrannical, and to insult his companions, and takes all opportunities of acting according to his inclination; but yet is cautious where he makes his haunts, and takes care to have to do only with a herd of rascally people, as vile and mean as himself. A man of courage quashes him with a word; and he who has threatened

death in every sentence, for a twelvemonth together, to those whom he knew it would fright, at the very frown of an intrepid man has leaped out of a window. It is no unpleasant sight to be present when any of these gentlemen happen to be disarmed of their terror before the face of their humble admirers: there is a strange boisterous struggle betwixt fear, shame, and revenge, which blinds them with confusion; and, though they would fain exert a little courage, and shew themselves men, yet, they know not how, there is something within which will not suffer them to do it. The predominance of nature will shew itself upon occasion, in its true colours, through all the disguises which artful men endeavour to throw over it. Cowardice, particularly, gives us but the more suspicion when it would conceal itself under an affected fierceness; as they who would smother an ill smell by a cloud of per-

fume are imagined to be but the more offensive. When we have done all, Nature will remain what she was, and shew herself whenever she is called upon; therefore whatever we do in contradiction to her laws is so forced and affected that it must needs expose and make us ridiculous. We talk nonsense when we would argue against it: like Teague, who being asked why he fled from his colours, said, his heart was as good as any in the regiment, but protested his cowardly legs would run away with him whatever he could do.

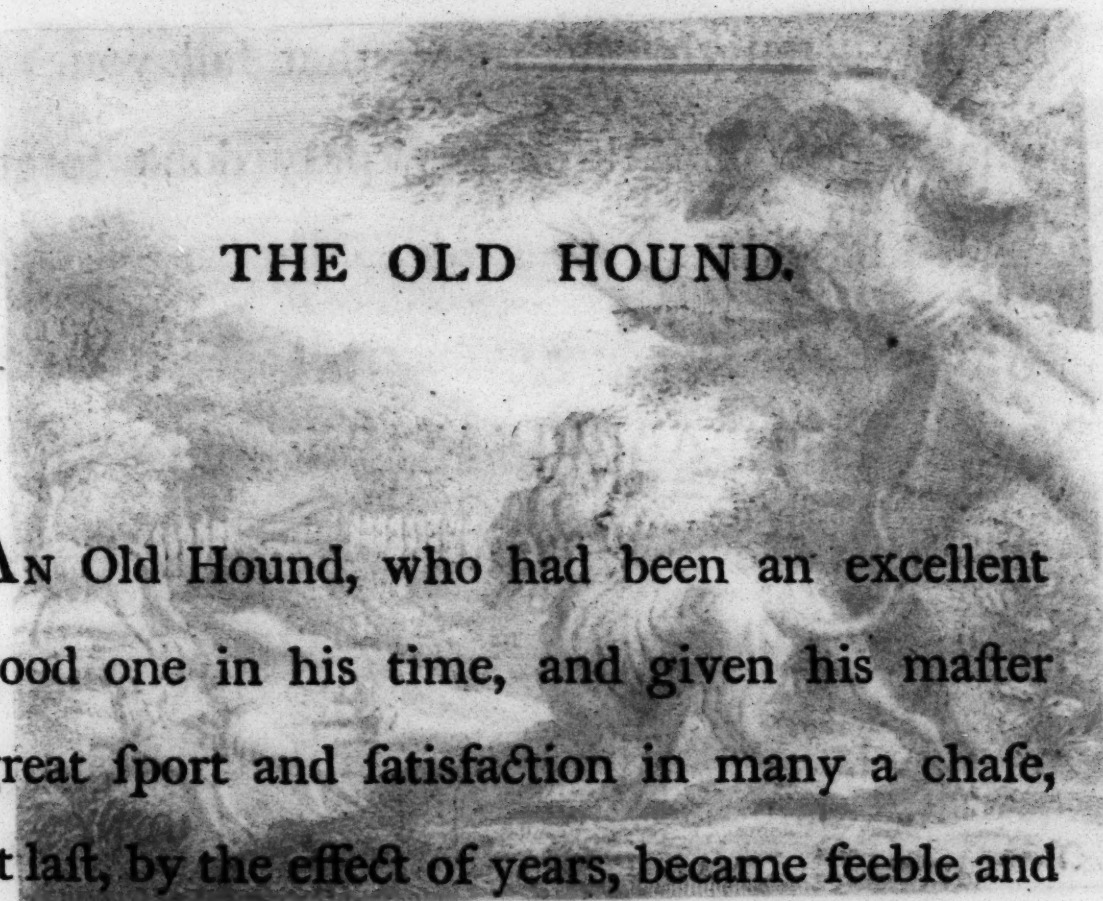




A. Smith delin.

FABLE LXIV.

THE OLD HOUND.



AN Old Hound, who had been an excellent good one in his time, and given his master great sport and satisfaction in many a chase, at last, by the effect of years, became feeble and unserviceable. However, being in the field one day, when the stag was almost run down, he happened to be the first that came in with him, and seized him by one of his haunches; but, his decayed and broken teeth not being able to keep their hold, the deer escaped, and threw

him quite out. Upon which his master, being in a great passion, and going to strike him, the honest old creature is said to have barked out his apology—‘Ah! do not strike your poor old servant; it is not my heart and inclination, but my strength and speed, that fail you. If what I now am displeases, pray don’t forget what I have been.’

APPLICATION.

This fable may serve to give us a general view of the ingratitude of the greatest part of mankind. Notwithstanding all the civility and complaisance that is used among people where there is a common intercourse of business, yet let the main spring, the probability of their being serviceable to each other, either in point of pleasure or profit, be but once broken, and farewell courtesy: so far from continuing any regard in behalf of past favours, it is very well

if they forbear doing any thing that is injurious. If the master had only ceased to care for and make much of the Old Hound, when he was past doing any service, it had not been very strange; but to treat a poor creature ill, not for a failure of inclination, but merely a defect of nature, must, notwithstanding the crowd of examples there are to countenance it, be pronounced inhuman and unreasonable.

There are two accounts upon which people that have been useful are frequently neglected. One, when they are so decayed, either through age or some accident, that they are no longer able to do the services they have formerly done; the other, when the occasion or emergency which required such talents no longer exists. Phædrus, who more than once complains of the bad consequences of age, makes no other application to this fable than by telling his friend Philetus, with some regret, that he wrote

it with such a view; having, it seems, been repaid with neglect, or worse usage, for services done in his youth to those who were then able to afford him a better recompense.





FABLE LXV.

JUPITER AND THE CAMEL.

THE Camel presented a petition to Jupiter, complaining of the hardship of his case in not having, like bulls and other creatures, horns, or any weapons of defence, to protect himself from the attacks of his enemies, and praying that relief might be given him in such manner as might be thought most expedient. Jupiter could not help smiling at the impertinent address of the great silly beast, but, however, rejected the petition; and told him that, so far

from granting his unreasonable request, henceforward he would take care his ears should be shortened, as a punishment for his presumptuous importunity.

APPLICATION.

The nature of things is so fixed in every particular, that they are very weak superstitious people who dream it is to be altered. But, besides the impossibility of producing a change by addresses of this nature, they who employ much of their time upon such accounts, instead of getting, are sure to lose in the end. When any man is so frivolous and vexatious as to make unreasonable complaints, and to harbour undue repinings in his heart, his peevishness will lessen the real goods which he possesses, and the sourness of his temper shorten that allowance of comfort which he already thinks too scanty. Thus, in truth, it

is not Providence, but ourselves who punish our own importunity in soliciting for impossibilities, with a sharp corroding care, which abridges us of some part of that little pleasure which Providence has cast into our lot.

It is the intention of the Committee to
make a report on the progress of the
work done during the year 1900.
The report will be presented to the
Board of Directors at their next meeting.

The Committee has the honor to
acknowledge the receipt of the
report of the Board of Directors
dated the 1st day of January, 1901.
The report is being carefully
considered and will be presented
to the Board of Directors at their
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Wolken Jun. sc. 1.

FABLE LXVI.

THE FOX WITHOUT A TAIL.

A Fox, being caught in a steel trap by his tail, was glad to compound for his escape with the loss of it; but, upon coming abroad into the world, began to be so sensible of the disgrace such a defect would bring upon him, that he almost wished he had died rather than left it behind him. However, to make the best of a bad matter, he formed a project in his head to call an assembly of the rest of the foxes, and propose it for their imitation, as a fashion

which would be very agreeable and becoming. He did so, and made a long harangue upon the unprofitableness of tails in general, and endeavoured chiefly to shew the awkwardness and inconvenience of a fox's tail in particular: adding, that it would be both more graceful and more expeditious to be altogether without them; and that, for his part, what he had only imagined and conjectured before, he now found by experience; for that he never enjoyed himself so well, and found himself so easy, as he had done since he cut off his tail. He said no more, but looked about with a brisk air, to see what proselytes he had gained; when a fly old thief in the company, who understood trap, answered him with a leer—"I believe you may have found a conveniency in parting with your tail, and, when we are in the same circumstances, perhaps we may do so too."

APPLICATION.

If men were but generally as prudent as foxes, they would not suffer so many silly fashions to obtain as are daily brought in vogue, for which scarce any reason can be assigned besides the humour of some conceited vain creature; unless, which is full as bad, they are intended to palliate some defect in the person that introduces them. The petticoat of a whole sex has been sometimes swelled to such a prodigious extent, to screen an enormity of which only one of them has been guilty. And it is no wonder that Alexander the Great could bring a wry neck into fashion in a nation of slaves, when we consider what power of this nature some little insignificant dapper fellows have had among a free people.





J. Landseer sculp.

FABLE LXVII.

THE FOX AND THE CROW.

A CROW having taken a piece of cheese out of a cottage window, flew up into a high tree with it, in order to eat it; which a Fox observing, came and sat underneath, and began to compliment the Crow upon the subject of her beauty. 'I protest,' says he, 'I never observed it before, but your feathers are of a more delicate white than any that ever I saw in my life! Ah! what a fine shape and graceful turn of body is there! And I make no question but you

have a tolerable voice. If it is but as fine as your complexion, I do not know a bird that can pretend to stand in competition with you.' The Crow, tickled with this very civil language, nestled and rigged about, and hardly knew where she was; but thinking the Fox a little dubious as to the particular of her voice, and having a mind to set him right in that matter, began to sing, and in the same instant let the cheese drop out of her mouth. This being what the Fox wanted, he chopped it up in a moment, and trotted away, laughing to himself at the easy credulity of the Crow.

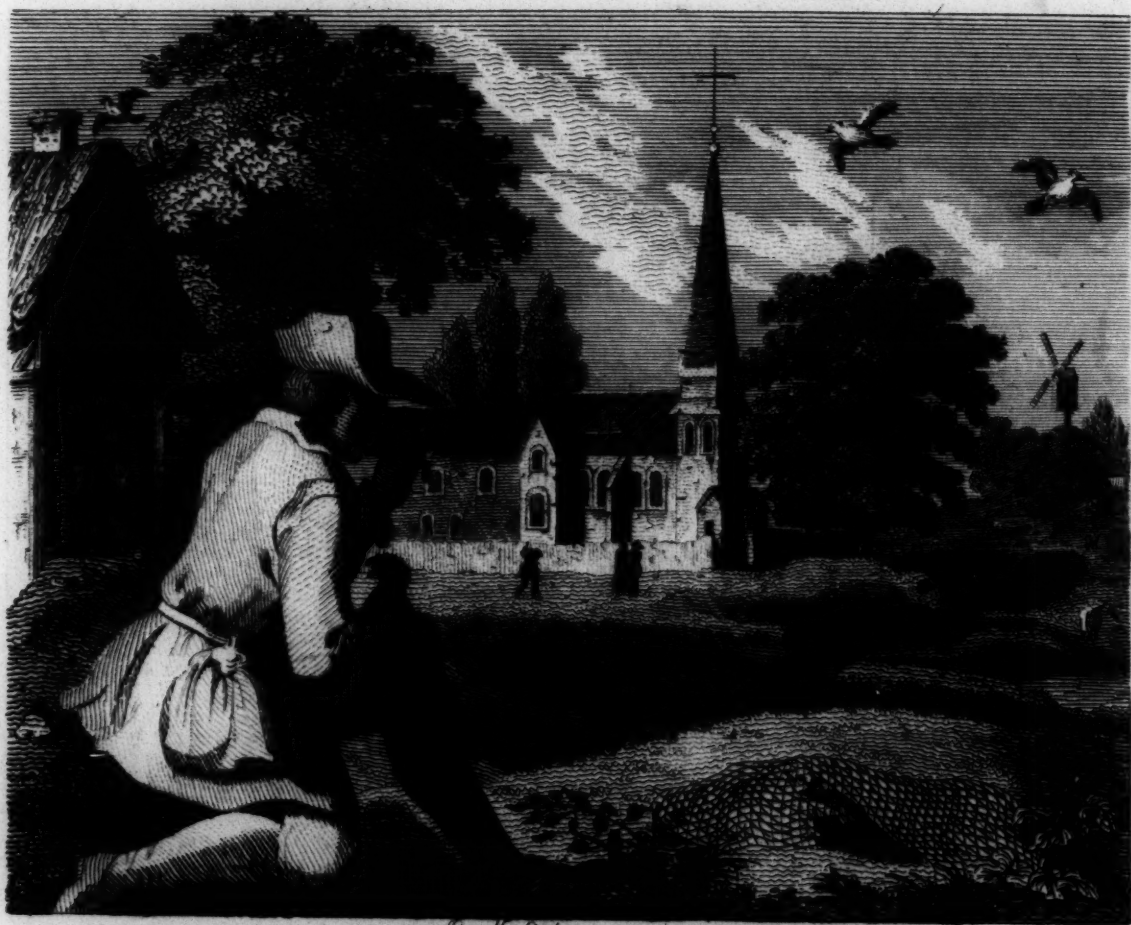
APPLICATION.

They that love flattery (as it is to be feared too many do) are in a fair way to repent of their foible at the long run. And yet how few are there among the whole race of mankind who may be said to be full proof against its

attacks! The gross way by which it is managed by some silly practitioners is enough to alarm the dullest apprehension, and make it to value itself upon the quickness of its insight into the little plots of this nature: but let the ambuscade be disposed with due judgment, and it will scarce fail of seizing the most guarded heart. How many are tickled to the last degree with the pleasure of flattery, even while they are applauded for their honest detestation of it! There is no way to baffle the force of this engine but by every one's examining impartially for himself the true estimate of his own qualities: if he deals sincerely in the matter, nobody can tell so well as himself what degree of esteem ought to attend any of his actions, and therefore he should be entirely easy as to the opinion men are like to have of them in the world. If they attribute more to him than is his due, they are either designing or mistaken;

if they allow him less, they are envious, or, possibly, still mistaken; and in either case are to be despised or disregarded. For he that flatters without designing to make advantage of it, is a fool; and whoever encourages that flattery which he has sense enough to see through, is a vain coxcomb.





F. de Wit sculp.

FABLE LXVIII.

THE HAWK AND THE FARMER.

A HAWK, pursuing a pigeon over a corn-field with great eagerness and force, threw himself into a net which a husbandman had planted there to take the crows; who being employed not far off, and seeing the Hawk fluttering in the net, came and took him: but, just as he was going to kill him, the Hawk besought him to let him go, assuring him that he was only following a pigeon, and neither intended nor had done any harm to him. To whom the Farmer

replied—‘And what harm had the poor pigeon done to you?’ Upon which he wrung his head off immediately.

APPLICATION.

Passion, prejudice, or power, may so far blind a man as not to suffer him justly to distinguish whether he is not acting injuriously at the same time that he fancies he is only doing his duty. Now the best way of being convinced whether what we do is reasonable and fit is to put ourselves in the place of the persons with whom we are concerned, and then consult our conscience about the rectitude of our behaviour. For this we may be assured of, that we are acting wrong whenever we are doing any thing to another which we should think unjust if it was done to us. Nothing but an habitual inadvertency as to this particular can be the occasion that so many in-

genious noble spirits are often engaged in courses so opposite to virtue and honour. He that would startle, if a little attorney should tamper with him to forswear himself, to bring off some small offender, some ordinary trespasser, will, without scruple, infringe the constitution of his country for the precarious prospect of a place or a pension. Which is most corrupt, he that lies, like a knight of the post, for half-a-crown and a dinner, or he that does it for the more substantial consideration of a thousand pounds a year? Which would be doing most service to the public; giving true testimony in a cause between two private men, and against one little common thief who has stolen a gold watch; or voting honestly and courageously against a rogue of state, who has gagged and bound the laws, and stripped the nation? Let those who intend to act justly but view things in this light,

and all would be well. There would be no danger of their oppressing others, or fear of being oppressed themselves.





Eastgate Sculp

FABLE LXIX.

THE NURSE AND THE WOLF.

A NURSE, who was endeavouring to quiet a froward bawling child, among other attempts, threatened to throw it out of doors to the Wolf, if it did not leave off crying. A Wolf, who chanced to be prowling near the door just at that time, heard the expression, and, believing the woman to be in earnest, waited a long while about the house in expectation of seeing her words made good. But at last the child, wearied with its own importunities, fell

asleep, and the poor Wolf was forced to return back to the woods empty and supperless. The fox meeting him, and surpris'd to see him going home so thin and disconsolate, asked him what the matter was, and how he came to spend no better that night?—' Ah! do not ask me,' says he; ' I was so silly as to believe what the Nurse said, and have been disappointed.'

APPLICATION.

All the moralists have agreed to interpret this fable as a caution to us never to trust a woman. What reasons they could have for giving so rough and uncourtly a precept is not easy to be imagined: for, however fickle and unstable some women may be, it is well known there are several who have a greater regard for truth in what they assert or promise than most men. There is not room in

so short a compass to express a due concern for the honour of the ladies upon this occasion, nor to shew how much one is disposed to vindicate them: and, though there is nothing bad which can be said to them but may, with equal justice, be averred of the other sex, yet one would not venture to give them quite so absolute a precaution as the old mythologists have affixed to this fable, but only to advise them to consider well and thoroughly of the matter before they trust any man living.

is that a complete knowledge of the

the subject is not to be obtained by this

book, but that it is a good introduction to

the subject, and that it is a good

and useful book to have on the shelf, with

every student of the subject, for

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FABLE LXX.

THE HARE AND THE TORTOISE.

A HARE insulted a Tortoise upon account of his slowness, and vainly boasted of her own great speed in running.—‘Let us make a match,’ replied the Tortoise; ‘I will run with you five miles for five pounds, and the fox yonder shall be the umpire of the race.’ The Hare agreed; and away they both started together. But the Hare, by reason of her exceeding swiftness, outran the Tortoise to such a degree, that she made a jest of the matter;

and, finding herself a little tired, squatted in a tuft of fern that grew by the way, and took a nap; thinking that, if the Tortoise went by, she could at any time fetch him up with all the ease imaginable. In the mean while the Tortoise came jogging on with slow but continued motion; and the Hare, out of a too great security and confidence of victory, oversleeping herself, the Tortoise arrived at the end of the race first.

APPLICATION.

Industry and application to business makes amends for the want of a quick and ready wit. Hence it is, that the victory is not always to the strong, nor the race to the swift. Men of fine parts are apt to despise the drudgery of business; but, by affecting to shew the superiority of their genius, upon many occasions, they run into too great an extreme the other

way; and the administration of their affairs is ruined through idleness and neglect. What advantage has a man from the fertility of his invention, and the vivacity of his imagination, unless his resolutions are executed with a suitable and uninterrupted rapidity? In short, your men of wit and fire, as they are called, are oftentimes fops, fustians, and lazy fellows: they are generally proud and conceited to the last degree; and in the main not the fittest persons for either conversation or business. Such is their vanity, they think the sprightliness of their humour inconsistent with a plain sober way of thinking and speaking, and able to atone for all the little neglects of their business and persons. But the world will not be thus imposed upon; the man who would gain the esteem of others, and make his own fortune, must be one that carries his point effectually, and finishes his course without swerving or

loitering. Men of dull parts, and a slow apprehension, assisted by a continued diligence, are more likely to attain this than your brisk retailers of wit, with their affected spleen and indolence. And if business be but well done, no matter whether it be done by the fallies of a refined wit, or the considering head of a plain plodding man.





A Smith delin.

FABLE LXXI.

THE YOUNG MAN AND HIS CAT.

A CERTAIN Young Man used to play with a Cat, of which he grew so fond, that at last he fell in love with it, and to such a degree that he could rest neither night nor day for the excess of his passion. At last he prayed to Venus, the goddess of beauty, to pity him, and relieve his pain. The good-natured goddess was propitious, and heard his prayers: before he rose up from kneeling, the Cat, which he held in his arms, was transformed

into a beautiful girl. The Youth was transported with joy, and married her that very day. At night they went to bed, and as the new bride lay encircled in the embraces of her amorous husband, she unfortunately heard a mouse behind the hangings, and sprung from his arms to pursue it. Venus, offended to see her sacred rites profaned by such an indecent behaviour, and perceiving that her new convert, though a woman in outward appearance, was a Cat in her heart, she made her return to her old form again, that her manners and person might be agreeable to each other.

APPLICATION.

People as to their manners and behaviour take a strong bias from custom and education, but a much stronger from Nature. Her laws are so strong, that it is in vain for us to go to oppose them; we may refine and improve,

but can never totally alter her works. Upon this account it is that we oftentimes see filly, awkward blockheads displaying their idiotism and folly through all their ensigns of dignity; for some natures are so coarse and rustic that all the embroidery of a court cannot conceal them. Doubtless such people were intended by Nature for nothing above driving hogs to a fair, and laughing at the jokes of a country Merry Andrew. Fortune has found them worthy of her favours, and given them a lift out of the mire: but yet they do not fail to give frequent indications of their true composition, by a thousand little dirty actions. A fine equipage, and a great estate, may raise a man to an exalted station, and procure a respect to his outward person; notwithstanding which it may so happen, that every time he speaks and acts he cannot help playing the fool for the blood of him.

but can never really rest her weary spirit
 this account is that we often find the
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 and folly through all their efforts of duty
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 Mary Andrew, a woman who found them
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FABLE LXXII.

THE ASS IN THE LION'S SKIN.

AN Ass finding the skin of a Lion, put it on; and, going into the woods and pastures, threw all the flocks and herds into a terrible consternation. At last, meeting his owner, he would have frightened him also; but the good man, seeing his long ears stick out, presently knew him, and with a good cudgel made him sensible that, notwithstanding his being dressed in a Lion's Skin, he was really no more than an Ass.

APPLICATION.

As all affectation is wrong, and tends to expose and make a man ridiculous, so the more distant he is from the thing which he affects to appear, the stronger will the ridicule be which he excites, and the greater the inconveniencies into which he runs himself thereby. How strangely absurd it is for a timorous person to procure a military post in order to keep himself out of danger! and to fancy a red coat the surest protection for cowardice! yet there have been those who have purchased a commission to avoid being insulted; and have been so silly as to think courage was interwoven with a sash, or tied up in a cockade. But it would not be amiss for such gentlemen to consider, that it is not in the power of scarlet cloth to alter nature; and that, as it is expected a soldier should shew himself a man of courage and intrepidity upon

all proper occasions, they may by this means meet the disgrace they intended to avoid, and appear greater asses than they need to have done. However, it is not in point of fortitude only that people are liable to expose themselves, by assuming a character to which they are not equal; but he who puts on a shew of learning, of religion, of a superior capacity in any respect, or, in short, of any virtue or knowledge to which he has no proper claim, is, and will always be found to be, "An Ass in a Lion's Skin."

all proper occasions, they may by this means
over the diligence they intended to avoid, and
appear greater than they used to have
been. However, it is not in point of business
that people are liable to report them
as being without a character or without
any real merit, but for what they are
deprived of, or of a person's capacity
in any respect, or in those of any value or
knowledge to which he has no proper claim
is, and will always be found to be, unjust
in a moral point of view.

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in a moral point of view.





W Bromley Sculpsit

FABLE LXXIII.

THE MOUNTAINS IN LABOUR.

THE Mountains were said to be in labour, and uttered most dreadful groans. People came together far and near to see what birth would be produced; and, after they waited a considerable time in expectation, out crept a Mouse.

APPLICATION.

Great cry and little wool is the English proverb: the sense of which bears an exact pro-

portion to this fable; by which are exposed all those who promise something exceeding great, but come off with a production ridiculously little. Projectors of all kinds, who endeavour by artificial rumours to raise the expectations of mankind, and then by their mean performances defeat and disappoint them, have, time out of mind, been lashed with the recital of this fable. How agreeably surprizing is it to see an unpromising favourite, whom the caprice of fortune has placed at the helm of state, serving the commonwealth with justice and integrity, instead of smothering and embezzling the public treasure to his own private and wicked ends! and, on the contrary, how melancholy, how dreadful, or rather, how exasperating and provoking a sight is it to behold one, whose constant declarations for liberty and the public good have raised people's expectations of him to the highest pitch,

as soon as he is got into power exerting his whole art and cunning to ruin and enslave his country! The sanguine hopes of all those that wished well to virtue, and flattered themselves with a reformation of every thing that opposed the well-being of the community, vanish away in smoke, and are lost in a dark, gloomy, uncomfortable prospect.

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posed the well-being of the community, and
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Cornet sculp.

FABLE LXXIV.

THE SATYR AND THE TRAVELLER.

A SATYR, as he was ranging the forest in an exceeding cold, snowy season, met with a Traveller half-starved with the extremity of the weather. He took compassion on him, and kindly invited him home to a warm comfortable cave he had in the hollow of a rock. As soon as they had entered and sat down, notwithstanding there was a good fire in the place, the chilly Traveller could not forbear blowing his fingers' ends. Upon the Satyr's

asking him why he did so, he answered, that he did it to warm his hands. The honest sylvan having seen little of the world, admired a man who was master of so valuable a quality as that of blowing heat, and therefore was resolved to entertain him in the best manner he could. He spread the table before him with dried fruits of several sorts; and produced a remnant of cold cordial wine, which, as the rigour of the season made very proper, he mulled with some warm spices, infused over the fire, and presented to his shivering guest. But this the Traveller thought fit to blow likewise; and, upon the Satyr's demanding a reason why he blowed again, he replied, to cool his dish. This second answer provoked the Satyr's indignation as much as the first had kindled his surprise: so, taking the man by the shoulder, he thrust him out of doors, saying, he would have nothing to do with a

wretch who had so vile a quality as to blow hot and cold with the same mouth.

APPLICATION.

Though the poor Traveller in the fable was not guilty of any real crime in what he did, yet one cannot help approving the honest simplicity of the Satyr, who could not be reconciled to such double dealing. In the moral sense of the fable, nothing can be more offensive to one of a sincere heart, than he that blows with a different breath from the same mouth; who flatters a man to his face, and reviles him behind his back. Some again, just like this man, to serve a present view, will blow nothing but what is warm, benevolent, and cherishing; and, when they have raised the expectations of a dependent to a degree which they think may prove troublesome, can, with putting on a cold air, easily chill

and blaft all his blooming hopes. But fuch a temper, whether it proceeds from a defigned or natural levity, is deteftable, and has been the caufe of much trouble and mortification to many a brave deferving man. Unless the tenor of a man's life be always true and confiftent with itfelf, the lefs one has to do with him the better.





FABLE LXXV.

THE SICK KITE.

A KITE had been sick a long time, and finding there were no hopes of recovery, begged of his mother to go to all the churches and religious houses in the country to try what prayers and promises would effect in his behalf. The old Kite replied—‘ Indeed, dear son, I would willingly undertake any thing to save your life, but I have great reason to despair of doing you any service in the way you propose: for, with what face can I ask any

thing of the gods in favour of one whose whole life has been a continual scene of rapine and injustice, and who has not scrupled, upon occasion, to rob the very altars themselves?"

APPLICATION.

The rehearsal of this fable almost unavoidably draws our attention to that very serious and important point, the consideration of a death-bed repentance. And, to expose the absurdity of relying upon such a weak foundation, we need only ask the same question with the Kite in the fable: how can he that has offended the gods all his life-time, by doing acts of dishonour and injustice, expect that they should be pleased with him at last for no other reason but because he fears he shall not be able to offend them any longer? when, in truth, such a repentance can signify nothing but a confirmation of his former im-

pudence and folly: for sure no stupidity can exceed that of the man who expects a future judgment, and yet can bear to commit any piece of injustice with a sense and deliberation of the fact.

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W. Bromley del. et sculp.

FABLE LXXVI.

THE HAWK AND THE NIGHTINGALE.

A NIGHTINGALE, sitting all alone among the shady branches of an oak, sung with so melodious and shrill a pipe, that she made the woods echo again, and alarmed a hungry Hawk, who was at some distance off watching for his prey; he had no sooner discovered the little musician, but, making a stoop at the place, he seized her with his crooked talons, and bid her prepare for death—‘Ah!’ says she, ‘for mercy’s sake, don’t do so barbarous a thing,

and so unbecoming yourself; confider, I never did you any wrong, and am but a poor small morsel for such a stomach as yours; rather attack some larger fowl, which may bring you more credit and a better meal, and let me go.' — 'Ay!' says the Hawk, 'persuade me to it if you can: I have been upon the watch all day long, and have not met with one bit of any thing till I caught you; and now you would have me let you go, in hopes of something better, would you? Pray, who would be the fool then?'

APPLICATION.

They who neglect the opportunity of reaping a small advantage in hopes they shall obtain a better are far from acting upon a reasonable and well-advifed foundation. The figure of Time is always drawn with a fingle lock of hair hanging over his forehead, and the back

part of his head bald; to put us in mind that we should be sure to lay hold of an occasion when it presents itself to us, lest afterwards we repent us of our omission and folly, and would recover it when it is too late. It is a very weak reason to give for our refusal of an offer of kindness, that we do it because we desire or deserve a better; for it is time enough to relinquish the small affair when the great one comes, if ever it does come. But, supposing it should not, how can we forgive ourselves for letting any thing slip through our hands, by vainly gaping after something else, which we never could obtain? He who has not been guilty of any of these kinds of errors, however poorly he may come off at last, has only the malice of fortune, or of somebody else, to charge with his ill success; and may applaud himself with some comfort, in never having lost an opportunity,

though ever so small, of bettering and improving his circumstances. Unthinking people have oftentimes the unhappiness to fret and tease themselves with retrospects of this kind, which they, who attend to the business of life as they ought, never have occasion to make.





J. Landseer. Sculp.

FABLE LXXVII.

THE PEACOCK'S COMPLAINT.

THE Peacock presented a memorial to Juno, importing how hardly he thought he was used in not having so good a voice as the nightingale; how that pretty animal was agreeable to every ear that heard it, while he was laughed at for his ugly screaming noise, if he did but open his mouth. The goddess, concerned at the uneasiness of her favourite bird, answered him very kindly to this purpose: 'If the nightingale is blest with a fine

voice, you have the advantage in point of beauty and largeness of person.'—'Ah!' says he, 'but what avails my silent unmeaning beauty, when I am so far excelled in voice!'—The goddess dismissed him, bidding him consider, that the properties of every creature were appointed by the decree of fate: to him beauty; strength to the eagle; to the nightingale a voice of melody; the faculty of speech to the parrot; and to the dove innocence. That each of these was contented with his own peculiar quality; and unless he had a mind to be miserable, he must learn to be so too.

APPLICATION.

Since all things, as Juno says, are fixed by the eternal and unalterable decree of fate, how absurd it is to hear people complaining and tormenting themselves for that which it

is impossible ever to obtain! They who are ambitious of having more good qualities, since that is impracticable, should spare for no pains to cultivate and recommend those they have; which a sourness and peevishness of temper, instead of improving, will certainly lessen and impair, whether they are of the mind or body. If we had all the desirable properties in the world, we could be no more than easy and contented with them; and if a man, by a right way of thinking, can reconcile himself to his own condition, whatever it be, he will fall little short of the most complete state that mortals ever enjoyed.

is impossible ever to obtain. They who are
anxious of having more good pictures than
there is any chance of getting, should be careful
to cultivate and encourage their own talent
and a little practice will do much for them.
Instead of attempting to do more than they
are able, they should do what they can do
well. If we had all the talent in the world
we should be able to do nothing at all. It is
not the quantity of talent, but the quality, that
counts. The man who has a little talent and
uses it well, will do more than the man who
has a great deal of talent and does not use it.
The man who has a little talent and uses it
well, will do more than the man who has a
great deal of talent and does not use it.





FABLE LXXVIII.

THE ANGLER AND THE LITTLE FISH.

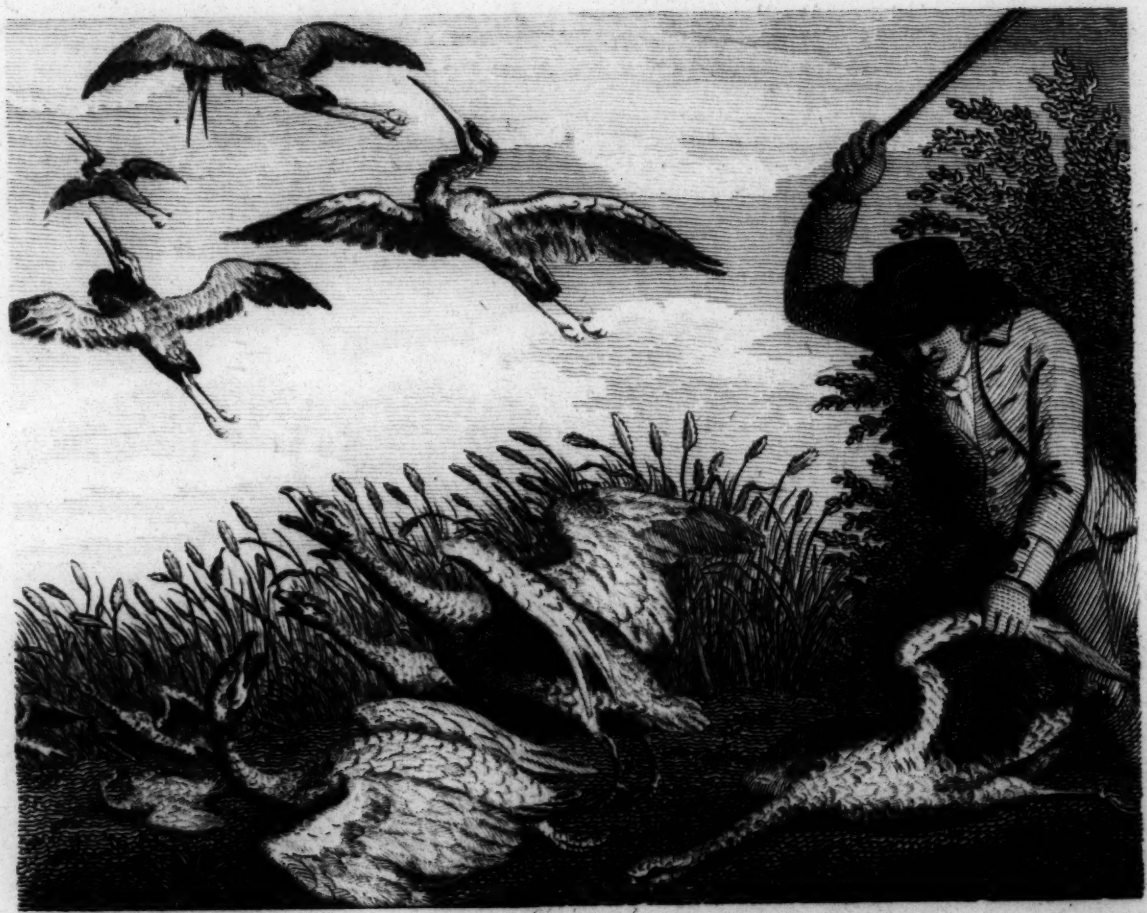
A MAN was angling in a river, and caught a small perch; which, as he was taking off the hook and going to put into his basket, opened its mouth, and began to implore his pity, begging that he would throw it into the river again. Upon the man's demanding what reason he had to expect such a favour?— 'Why,' says the Fish, 'because, at present, I am but young and little, and consequently not so well worth your while as I shall be if you take me some time hence, when I am grown larger.'— 'That may be,' replies the man

‘but I am not one of those fools who quit a certainty in expectation of an uncertainty.’

APPLICATION.

This fable points much the same way as the seventy-sixth, so that one moral may very well serve for both. But the lesson they teach is so useful and instructive, that a repetition of it is by no means superfluous. The precept which they would instil into us is, never to let slip the present opportunity, but to secure to ourselves every little advantage, just in the nick that it offers, without a vain reliance upon, and fruitless expectation of, something better in time to come. We may cheer up our spirits with hoping for that which we cannot at present obtain; but at the same time let us be sure we give no occasion of condemning ourselves for omitting any thing which it was in our power to secure.

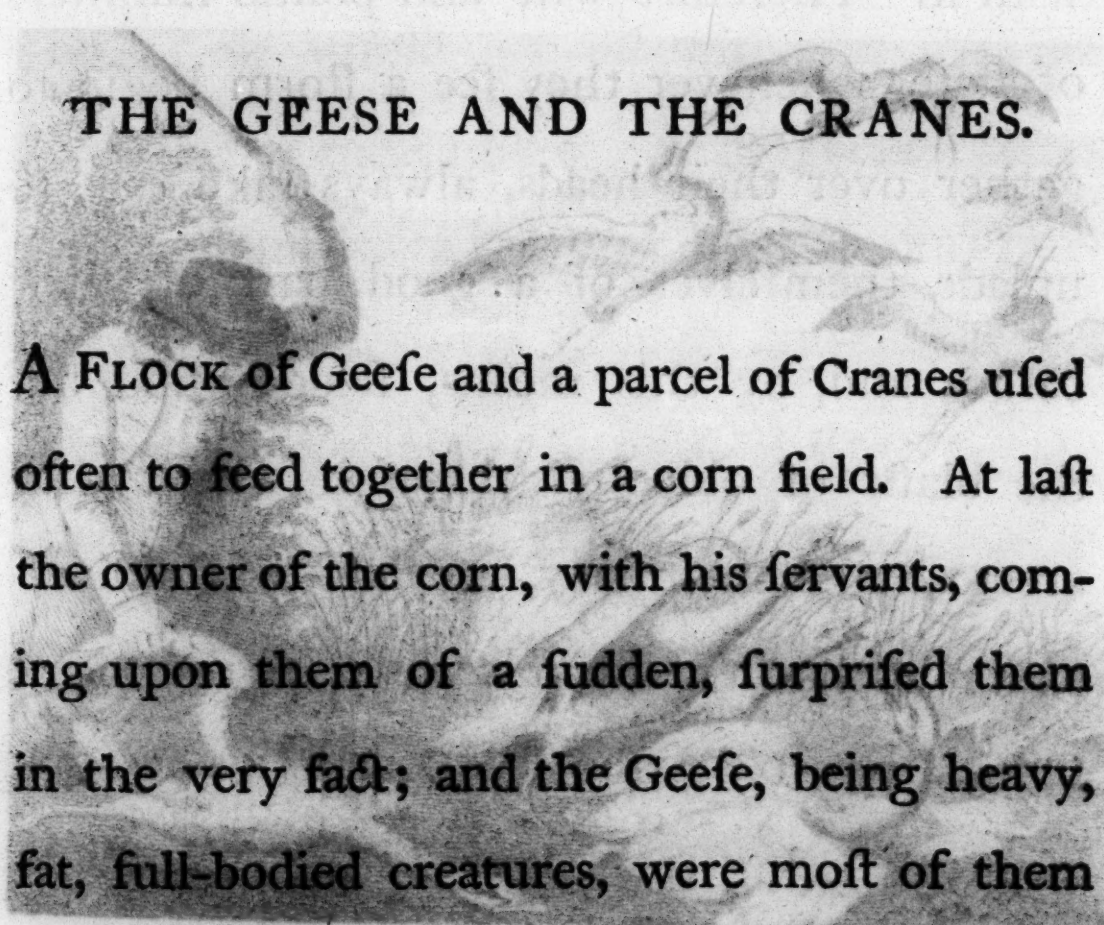




Clark's work

FABLE LXXIX.

THE GEESE AND THE CRANES.



A Flock of Geese and a parcel of Cranes used often to feed together in a corn field. At last the owner of the corn, with his servants, coming upon them of a sudden, surprised them in the very fact; and the Geese, being heavy, fat, full-bodied creatures, were most of them sufferers; but the Cranes, being thin and light, easily flew away.

APPLICATION.

When the enemy comes to make a seizure, they are sure to suffer most whose circum-

stances are the richest and fattest. In any case of persecution money hangs like a dead weight about a man; and we never feel gold so heavy as when we endeavour to make off with it. Therefore wise and politic ministers of state, whenever they see a storm begin to gather over their heads, always take care to unlade themselves of a good part of their cargo; and, by this means, seldom find but the blasts of obloquy, through which they are to make their way, are less deaf and inexorable than the stormy waves of the ocean. Indeed, poverty is too frequently the occasion of men's being treated as if they were guilty of the greatest crimes and reproaches; but then these sort of criminals have this advantage, that no one thinks fit to treat them with any thing worse than contempt: whereas if any pretence can be found to fall upon the man who is rich, it is a miracle if he ef-

capas with both life and money. In short, riches are like the baggage of an army: very useful while we lie in quiet possession of the camp, or are powerful enough to defy the enemy; but when once we are put to the rout, if we would get off with our lives or liberties, we must quit our baggage as soon as possible, and leave it for plunder to our pursuers. Nay, however strongly intrenched we may think ourselves, as long as money is in the case, it is good to look about us for fear of a surprise: for, after all, he that does not, upon occasion, make himself wings with his riches to fly off with, deserves to be punished, like a Goose as he is, for his heaviness.

comes with both life and money. In short,

there are like the passage of an arrow: very

swift while we are in quiet possession of the

trap, or are powerful enough to defy the

enemy: but when once we are put to the

test, we would not off with our lives or

blame, we must put our backs as soon as

possible, and leave it for them to our pur-

sue. Nay, however stoutly entrenched we

may think ourselves, as long as money is in

our hands, it is good to look about us for fear of

being surprised. For all that, we must not

forget that the money which we have

is not ours, but the property of the

State, and that we are only its

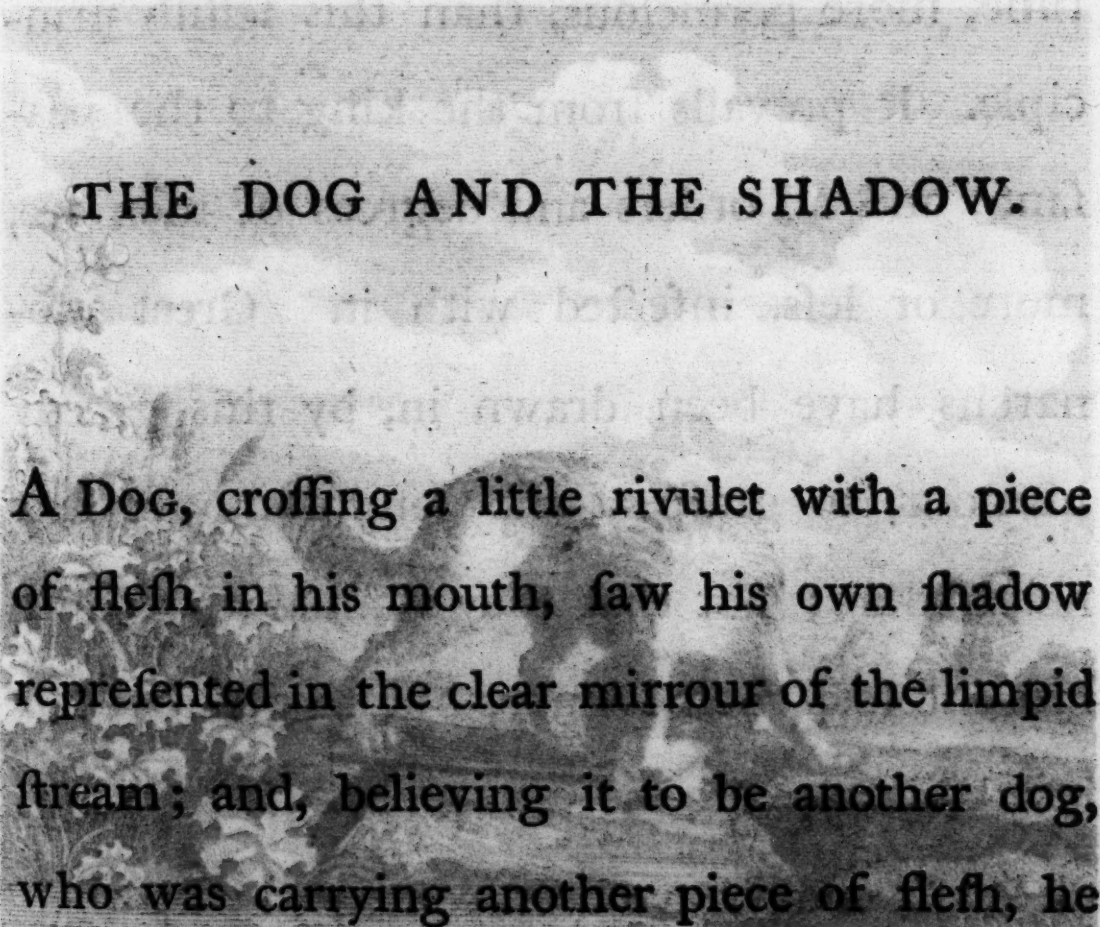




W. B. Thompson sculp.

FABLE LXXX.

THE DOG AND THE SHADOW.



A Dog, crossing a little rivulet with a piece of flesh in his mouth, saw his own shadow represented in the clear mirror of the limpid stream; and, believing it to be another dog, who was carrying another piece of flesh, he could not forbear catching at it; but was so far from getting any thing by his greedy design, that he dropped the piece he had in his mouth, which immediately sunk to the bottom, and was irrecoverably lost.

APPLICATION.

He that catches at more than belongs to him, justly deserves to lose what he has. Yet nothing is more common, and, at the same time, more pernicious, than this selfish principle. It prevails from the king to the peasant; and all orders and degrees of men are, more or less, infected with it. Great monarchs have been drawn in, by this greedy humour, to grasp at the dominions of their neighbours; not that they wanted any thing more to feed their luxury, but to gratify their insatiable appetite for vain-glory. If the kings of Persia could have been contented with their own vast territories, they had not lost all Asia for the sake of a little petty state of Greece. And France, with all its glory, has, ere now, been reduced to the last extremity by the same unjust encroachments.

He that thinks he sees another's estate in a pack of cards, or a box and dice, and ventures his own in the pursuit of it, should not repine if he finds himself a beggar in the end.

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times his own in the present of it should not
appear to be under himself a danger in the

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the time to take a few minutes' rest in
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FABLE LXXXI.

THE ASS AND THE LITTLE DOG.

THE Ass, observing how great a favourite the little Dog was with his master, how much caressed and fondled, and fed with good bits at every meal; and for no other reason, as he could perceive, but skipping and frisking about, wagging his tail, and leaping up into his master's lap; he was resolved to imitate the same, and see whether such a behaviour would not procure him the same favours. Accordingly, the master was no sooner come home

from walking about his fields and gardens, and was seated in his easy chair, but the Afs, who observed him, came gamboling and braying towards him, in a very awkward manner. The master could not help laughing aloud at the odd sight. But his jest was soon turned into earnest, when he felt the rough salute of the Afs's fore-feet, who, raising himself upon his hinder legs, pawed against his breast with a most loving air, and would fain have jumped into his lap. The good man, terrified at this outrageous behaviour, and unable to endure the weight of so heavy a beast, cried out; upon which, one of his servants running in with a good stick, and laying on heartily upon the bones of the poor Afs, soon convinced him that every one who desires it is not qualified to be a favourite.

APPLICATION.

Some men are as engaging in their way as little dogs. They can fawn, wheedle, cringe, or, if occasion requires, leap backward and forward over a stick, to the great emolument of their master, and entertainment of those that behold them. But these are qualifications to which every body cannot pretend; and therefore none but those who have a genius for it should aspire at the employment. Many a man envies the happiness of these favourites, and would fain insinuate himself into the same good graces, if he did but know the way; but, whoever has a tolerable share of discretion, will distrust his abilities in this respect, and modestly forbear the attempt, for fear he should miscarry and look like an Ass. But, in short, the true moral of this fable is, that every one should consider the just turn and temper of his parts, and weigh the talents by

which he hopes to be distinguished. After such an examination, he may the more certainly know how to apply them to the most proper purposes; at least, so as not to hurt, or even mortify himself, by any mistaken address. Since there is such a variety of tempers in the world, and a no less multiplicity of arts and studies to fit and tally with them, how reasonable is it in general, how much would it be for the true interest of every one in particular, if men would but be directed, by the natural bent of their genius, to such pursuits as are most agreeable to their capacities, and to the rudiments of education which they have most strongly imbibed.





Levy's sculp.

FABLE LXXXII.

THE WOLF AND THE CRANE.

A WOLF, after devouring his prey, happened to have a bone stick in his throat, which gave him so much pain, that he went howling up and down, and importuning every creature he met to lend him a kind hand in order to his relief; nay, he promised a reasonable reward to any one that should undertake the operation with success. At last the Crane, tempted with the lucre of the reward, and having first procured him to confirm his promise with an

oath, undertook the business, and ventured his long neck into the rapacious felon's throat. In short, he plucked out the bone, and expected the promised gratuity. When the Wolf, turning his eyes disdainfully towards him, said, — 'I did not think you had been so unconscionable; I had your head in my mouth, and could have bit it off whenever I pleased, but suffered you to take it away without any damage, and yet you are not contented,'

APPLICATION.

There is a sort of people in the world, to whom a man may be in the wrong for doing services, upon a double score; first, because they never deserved to have a good office done them; and secondly, because, when once engaged, it is so hard a matter to get well rid of their acquaintance.

This fable is not an example of ingratitude,

as at first sight it seems to be, and as some of the mythologists have understood it; to make it a parallel in that case, the Crane ought to have been under some difficulties in his turn, and the Wolf have refused to assist him when it was in his power. The whole stress of it lies in this: that we ought to consider what kind of people they are to whom we are 'desired to do good offices, before we do them; for he that grants a favour, or even confides in a person of no honour, instead of finding his account in it, comes off well if he is no sufferer.

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a parallel in that case the same ought to
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Smith sc

FABLE LXXXIII.

THE ENVIOUS MAN AND THE
COVETOUS.

AN Envious Man happened to be offering up his prayers to Jupiter just in the time and place with a covetous miserable fellow. Jupiter, not caring to be troubled with their impertinences himself, sent Apollo to examine the merits of their petitions, and to give them such relief as he should think proper. Apollo therefore opened his commission, and withal told them that, to make short of the matter, whatever the one asked the other should have it

double. Upon this, the Covetous Man, though he had a thousand things to request, yet forbore to ask first, hoping to receive a double quantity; for he concluded that all men's wishes sympathized with his. By this means, the Envious Man had an opportunity of preferring his petition first, which was the thing he aimed at; so, without much hesitation, he prayed to be relieved, by having one of his eyes put out: knowing that, of consequence, his companion would be deprived of both.

APPLICATION.

In this fable the folly of those two vices, envy and avarice, is fully exposed, and handsomely rallied. The miser, though he has the riches of the world, without stint, laid open to his choice, yet dares not name the sum, for fear another should be richer than

himself. The advantage of a double quantity, by receiving last, is what he cannot bear to lose, and he fares accordingly. The envious man, though he has a power of calling for good things, without measure, to himself or others, yet waves this happy privilege, and is content to punish himself by a very great loss, even that of an eye, that he may bring down a double portion of the like calamity upon another. These are the true tempers of the covetous and envious; one can scarce determine, whether they are more mischievous to themselves, or to the public; but it is manifest that they are highly noxious to both, and should be treated accordingly.

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J. Chapman Sculp.

FABLE LXXXIV.

THE TWO POTS.

AN Earthen Pot, and one of Brass, standing together upon the river's brink, were both carried away by the flowing in of the tide. The Earthen Pot shewed some uneasiness, as fearing he should be broken; but his companion of Brass bid him be under no apprehensions, for that he would take care of him. — 'O,' replies the other, 'keep as far off as ever you can, I entreat you; it is you I am most afraid of: for, whether the stream dashes

you against me, or me against you, I am sure to be the sufferer; and therefore, I beg of you, do not let us come near one another.'

APPLICATION.

A man of a moderate fortune, who is contented with what he has, and finds he can live happily upon it, should take care not to hazard and expose his felicity by conorting with the great and the powerful. People of equal conditions may float down the current of life, without hurting each other: but it is a point of some difficulty to steer one's course in the company of the great, so as to escape without a bulge. One would not choose to have one's little country-box situated in the neighbourhood of a very great man; for whether I ignorantly trespass upon him, or he knowingly encroaches upon me, I only am like to be the sufferer. I can neither entertain

nor play with him upon his own terms;
for that which is moderation and diversion
to him, in me would be extravagance and
ruin.

and play with him upon his own terms;
 the idea which is mentioned and discussed
 is that in the world of things and





FABLE LXXXV.

THE FOX AND THE STORK.

THE Fox invited the Stork to dinner, and, being disposed to divert himself at the expence of his guest, provided nothing for the entertainment but a soup, in a wide shallow dish. This himself could lap up with a great deal of ease; but the Stork, who could but just dip in the point of his bill, was not a bit the better all the while: however, in a few days after, he returned the compliment, and invited the Fox; but suffered nothing to be brought to

table but some minced meat in a glass jar, the neck of which was so deep, and so narrow, that, though the Stork with his long bill made a shift to fill his belly, all that the Fox, who was very hungry, could do, was to lick the brims, as the Stork flattered them with his eating. Reynard was heartily vexed at first: but, when he came to take his leave, owned ingenuously, that he had been used as he deserved; and that he had no reason to take any treatment ill, of which himself had set the example.

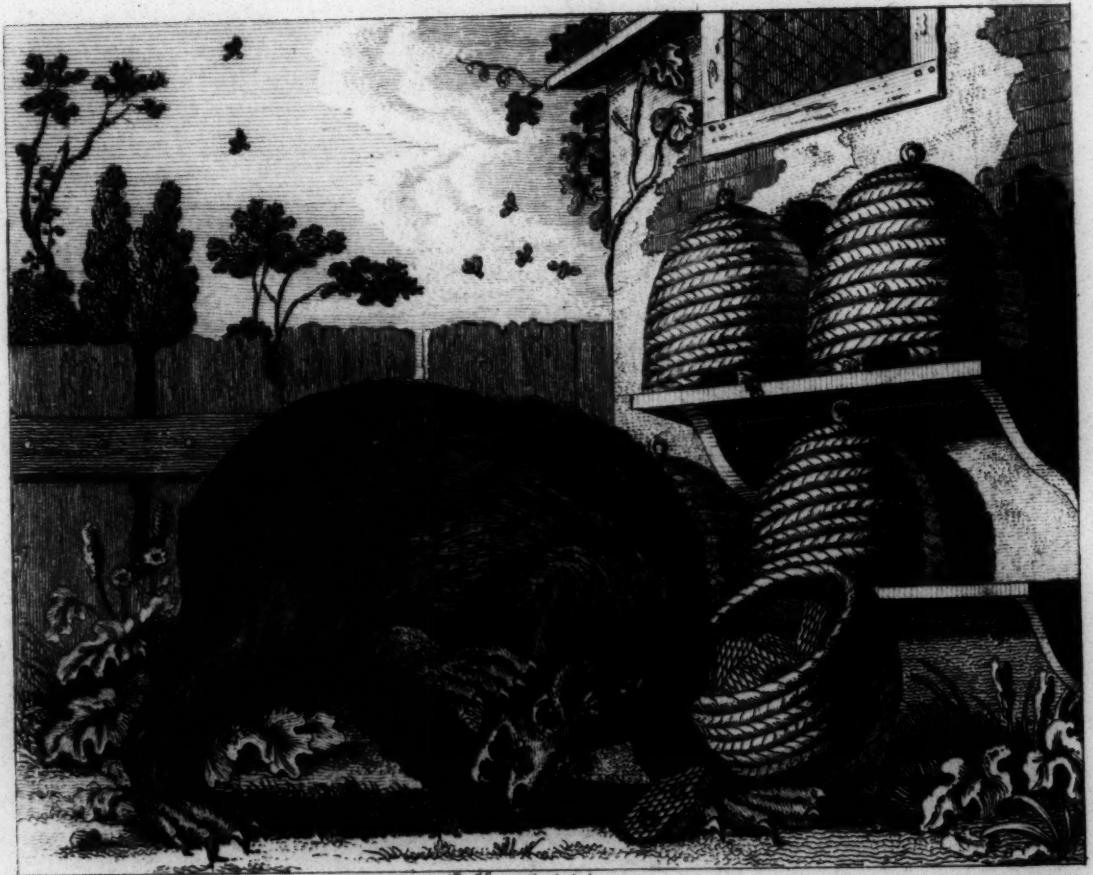
APPLICATION.

It is mighty imprudent, as well as inhuman and uncivil, to affront any body; and whoever takes the liberty to exercise his witty talent that way, must not think much of it if he meets reprisals. Indeed, if all those who are thus paid in their own coin would take it

with the same frankness the Fox did, the matter would not be much; but we are too apt, when the jest comes to be turned home upon ourselves, to think that insufferable in another, which we looked upon as pretty and facetious when the humour was our own. The rule of doing as we would be done by, so proper to be our model in every transaction of life, may more particularly be of use in this respect: because people seldom or never receive any advantage by these little ludicrous impositions; and yet, if they were to ask themselves the question, would find that another's using them in the same manner would be very displeasing.

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 matter would not be made; but we are
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 out of us. The idea of doing as we would be
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 of use in this respect: because people seldom
 or never receive any advantage by their high
 indignant impositions; and yet, if they are
 to ask themselves the question, would I
 that another's doing there in the same manner
 would be very disagreeable to me?





FABLE LXXXVI.

THE BEAR AND THE BEE HIVES.

A BEAR, climbing over the fence into a place where Bees were kept, began to plunder the Hives, and rob them of their honey. But the Bees, to revenge the injury, attacked him in a whole swarm together; and, though they were not able to pierce his rugged hide, yet, with their little stings, they so annoyed his eyes and nostrils, that, unable to endure the smarting pain, with impatience he tore the skin over his ears with his own

claws, and suffered ample punishment for the injury he did the Bees in breaking open their waxen cells.

APPLICATION.

Many and great are the injuries of which some men are guilty towards others, for the sake of gratifying some liquorish appetite. For there are those who would not stick to bring desolation upon their country, and run the hazard of their own necks into the bargain, rather than balk a wicked inclination, either of cruelty, ambition, or avarice. But it were to be wished all who are hurried by such blind impulses would consider a moment, before they proceed to irrevocable execution. Injuries and wrongs not only call for revenge and reparation with the voice of equity itself, but oftentimes carry their punishment along with them, and, by an unfore-

seen train of events, are retorted at the head of the actor of them; and not feldom, from a deep remorse, expiated upon himself by his own hand.

... of events, ...
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W. Bromley del.

FABLE LXXXVII.

THE TRAVELLERS AND THE BEAR.

Two men being to travel through a forest together, mutually promised to stand by each other in any danger they should meet upon the way. They had not gone far before a Bear came rushing towards them out of a thicket; upon which one, being a light nimble fellow, got up into a tree; the other falling flat upon his face, and holding his breath, lay still while the Bear came up and smelled at him; but that creature, supposing him to

be a dead carcase, went back again into the wood, without doing him the least harm. When all was over, the Spark who had climbed the tree came down to his companion, and, with a pleasant smile, asked him what the Bear said to him—‘For,’ says he, ‘I took notice that he clapt his mouth very close to your ear.’——‘Why,’ replies the other, ‘he charged me to take care for the future not to put any confidence in such cowardly rascals as you are.’

APPLICATION.

Though nothing is more common than to hear people profess services of friendship where there is no occasion for them, yet scarce any thing is so hard to be found as a true friend, who will assist us in time of danger and difficulty. All the declarations of kindness which are made to an experienced

man, though accompanied by a squeeze of the hand, and a solemn asseveration, should leave no greater impression upon his mind than the whistling of the hollow breeze which brushes one's ear with an unmeaning salute, and is presently gone. He that succours our necessity by a well-timed assistance, though it were not ushered in by previous compliments, will ever after be looked upon as our friend and protector; and, in so much a greater degree, as the favour was unasked and unpromised; as it was not extorted by importunities on the one side, nor led in by a numerous attendance of promises on the other. Words are nothing till they are fulfilled by actions; and therefore we should not suffer ourselves to be deluded by a vain hope and reliance upon them.

man, though accompanied by a number of
 the family, and a solemn silence should
 be observed in the presence of his mind
 than the whistling of the hollow breeze which
 brushes one's ear with an unmeaning whistle
 and a painful gaze. The first thing that
 strikes by a well-known acquaintance, though it
 was not noticed in the same conversation
 with a certain person, and a certain
 acquaintance, and it is to be seen in the
 eyes of the family was noticed and enjoyed
 itself; as it was not noticed by the family
 on the one side, but in by a person on the
 other side, and it was noticed on the other side
 nothing all they are noticed in the same way
 therefore we should not look at this as a
 thing to be a vain hope and rely upon





Savlers sc.

FABLE LXXXVIII.

THE TRUMPETER TAKEN PRISONER.

A TRUMPETER, being taken prisoner in a battle, begged hard for quarter, declaring his innocence, and protesting that he neither had nor could kill any man, bearing no arms but only his trumpet, which he was obliged to sound at the word of command.—‘For that reason,’ replied his enemies, ‘we are determined not to spare you; for though you yourself never fight, yet with that wicked instrument of yours you blow up animosity

between other people, and so become the occasion of much bloodshed.'

APPLICATION.

A man may be guilty of murder who has never handled a sword, or pulled a trigger, or lifted up his arm with any mischievous weapon. There is a little incendiary called the tongue, which is more venomous than a poisoned arrow, and more killing than a two-edged sword. The moral of the fable therefore is this, that if in any civil insurrection the persons taken in arms against the government deserve to die, much more do they whose devilish tongues gave birth to the sedition, and excited the tumult. When wicked priests, instead of preaching peace and charity, employ that engine of scandal their tongue to foment rebellions, whether they succeed in their designs or no, they ought to be severely

punished; for they have done what in them lay to fet folks together by the ears; they have blown the trumpet and founded the alarm, and if thousands are not destroyed by the sword it is none of their fault.

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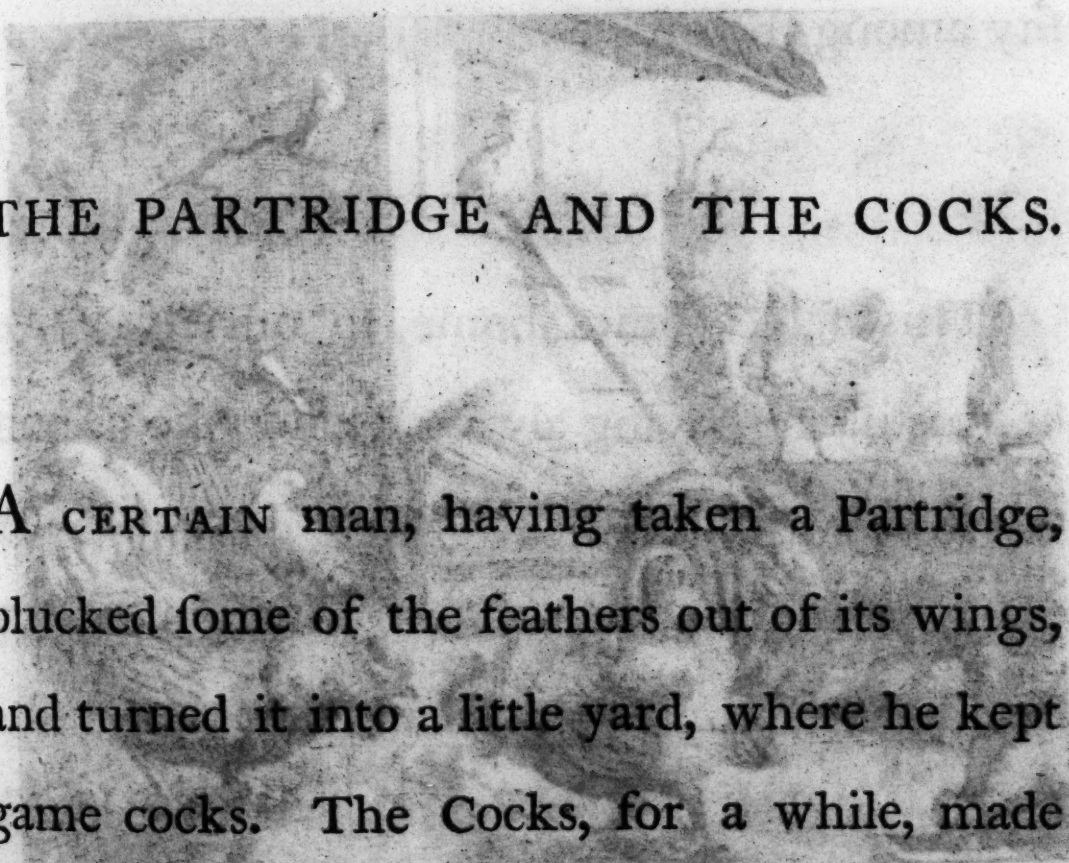
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FABLE LXXXIX.

THE PARTRIDGE AND THE COCKS.



A CERTAIN man, having taken a Partridge, plucked some of the feathers out of its wings, and turned it into a little yard, where he kept game cocks. The Cocks, for a while, made the poor bird lead a sad life, continually pecking and driving it away from the meat. This treatment was taken the more unkindly, because offered to a stranger; and the Partridge could not but conclude them the most inhospitable, uncivil people he had ever met with.

But at last, observing how frequently they quarrelled and fought with each other, he comforted himself with this reflection; that it was no wonder they were so cruel to him, since there was so much bickering and animosity among themselves.

APPLICATION.

This fable comes home to ourselves, we of this island having always been looked upon as cruel to strangers. Whether there is any thing in the manner of our situation, as an island, which consequently can be no thoroughfare to other countries, and so is not made use of by strangers upon that account, which makes us thus shy and uncivil; or, whether it be a jealousy upon account of our liberties, which puts us upon being suspicious of, and unwilling to harbour any that are not members of the same community, perhaps it would

not be easy to determine. But that it is so in fact is too notorious to be denied; and probably can be accounted for no better way than from the natural bent of our temper, as it proceeds from something peculiar to our air and climate. It has been affirmed, that there is not in the whole world besides a breed of cocks and dogs so fierce and incapable of yielding as that of ours; but that either of them, carried into foreign countries, would degenerate in a few years. Why may not the same be true of our men? But if strangers find any inconvenience in this, there is a comfortable consideration to balance it on the other side, which is, that there are no people under the sun so much given to division and contention among themselves as we are. Can a stranger think it hard to be looked upon with some shyness, when he beholds how little we spare one another? Was ever any foreigner,

merely for being a foreigner, treated with half that malice and bitterness which differing parties express towards each other? One would willingly believe that this proceeds, in the main, on both sides, from a passionate concern for our liberties and well-being; for there is nothing else which can so well excuse it. But it cannot be denied that our aversion, notwithstanding our being a trading nation, to have any intercourse with strangers, is so great, that when we want other objects for our churlishness, we raise them up among ourselves; and there is, sometimes, as great a strangeness kept up between one county and another here, as there is between two distinct kingdoms abroad. One cannot so much wonder at the constant hostilities which are observed between the inhabitants of South and North Britain, of Wales and Ireland, among one another, when a Yorkshire man shall be look-

ed upon as a foreigner by a native of Norfolk,
and both be taken for outlandish intruders
by one that happens to be born within the
bills of mortality.

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Comer. sculp.

FABLE XC.

THE FALCONER AND THE PARTRIDGE.

A FALCONER having taken a Partridge in his nets, the bird begged hard for a reprieve, and promised the man, if he would let him go, to decoy other Partridges into his net.—‘No,’ replies the Falconer, ‘I was before determined not to spare you, but now you have condemned yourself by your own words: for he who is such a scoundrel as to offer to betray his friends to save himself, deserves, if possible, worse than death.’

APPLICATION.

However it may be convenient for us to like the treason, yet we must be very destitute of honour not to hate and abominate the traitor. And accordingly history furnishes us with many instances of kings and great men who have punished the actors of treachery with death, though the part they acted had been so conducive to their interests as to give them a victory, or perhaps the quiet possession of a throne. Nor can princes pursue a more just maxim than this; for a traitor is a villain of no principles, that sticks at nothing to promote his own selfish ends: he that betrays one cause for a great sum of money, will betray another upon the same account; and therefore it must be very impolitic in a state to suffer such wretches to live in it. Since then this maxim is so good, and so likely at all times to be practised, what stupid rogues must they

be who undertake such precarious dirty work! If they miscarry, it generally proves fatal to them from one side or other; if they succeed, perhaps they may have the promised reward, but are sure to be detested, if suffered to live, by the very person that employs them.

be who undertake such a precarious thing
as to try to make a fortune in the
stock market. It is generally known
that the stock market is a very uncertain
thing, and that the chances of success
are very small. It is not a game
that can be won by a few lucky
guesses. It is a game that requires
a great deal of knowledge and
experience. It is a game that
requires a great deal of money.
It is a game that requires a great
deal of time. It is a game that
requires a great deal of patience.
It is a game that requires a great
deal of courage. It is a game that
requires a great deal of skill. It is
a game that requires a great deal of
wisdom. It is a game that requires
a great deal of luck. It is a game
that requires a great deal of everything.





FABLE XCI.

THE EAGLE AND THE CROW.

AN Eagle flew down from the top of a high rock, and settled upon the back of a lamb; and then instantly flying up into the air again, bore his bleating prize aloft in his pounces. A Crow who sat upon an elm, and beheld this exploit, resolved to imitate it; so flying down upon the back of a ram, and entangling his claws in the wool, he fell a chattering and attempting to fly; by which means he drew the observation of the shepherd upon him, who finding his feet hampered in the fleece of the ram, easily took him, and

gave him to his boys for their sport and diversion.

APPLICATION.

Every quality which is excellent and commendable, is not, however, always a proper object for our imitation. We ought to state our own account honestly and fairly, that we may see what our abilities are, and how our circumstances stand: otherwise, we may not only become ridiculous to others, but prejudicial to ourselves, by some awkward and ill-judged emulation, though it happen to be in a qualification truly laudable and great. It behoves every man to exert a good share of industry towards the advancement of his interest, or, if he pleases, of his reputation. But then it is highly necessary that he does this with a true regard to his own capacity, and without any danger of exposing or embarrassing himself in the operation.





J. G. Kneller Pinx.

FABLE XCII.

THE LION, THE ASS, AND THE FOX.

THE Lion, the Ass, and the Fox, went a hunting together in the forest; and it was agreed, that whatever was taken should be divided amongst them. They happened to have very good sport, and caught a large fat stag, which the Lion ordered the Ass to divide. The Ass, according to the best of his capacity, did so, and made three pretty equal shares. But such levelling doings not suiting at all with the craving temper of the greedy Lion,

without farther delay he flew upon the Afs, and tore him in pieces; and then bid the Fox divide it into two parts. Reynard, who feldom wanted a prompter, however, had his cue given him fufficiently upon this occafion; and fo, nibbling off one little bit for himfelf, he laid forth all the reft for the Lion's portion. The royal brute was fo delighted at this dutiful and handfome proof of his refpect, that he could not forbear expreffing the fatisfaction it gave him; and asked him withal, where he could poffibly have learnt fo proper and fo courtly a behaviour?—‘Why,’ replies Reynard, ‘to tell your majesty the truth, I was taught it by the Afs that lies dead there.’

APPLICATION.

We may learn a great deal of useful experience from the examples of other people, if we will but take the pains to obferve them.

And, besides the profit of the instructions, there is no small pleasure in being taught any proper science at the expence of somebody else. To this purpose, the history of former times, as well as the transactions of the present, are very well adapted; and so copious, as to be able to furnish us with precedents upon almost every occasion. The rock upon which another has split is a kind of lighthouse or beacon to warn us from the like calamity; and by taking such an advantage, how easily may we steer a safe course! He that, in any negociation with his betters, does not well and wisely consider how to behave himself so as not to give offence, may very likely come off as the ass did: but a cool thinking man, though he should despair of ever making friends of the people in power, will be cautious and prudent enough to do nothing which may provoke them to be his enemies.

And, besides, the point of the instruction

there is no great point in saying that any

proper science is the object of knowledge

is to this purpose, the object of knowledge

is as well as the object of knowledge

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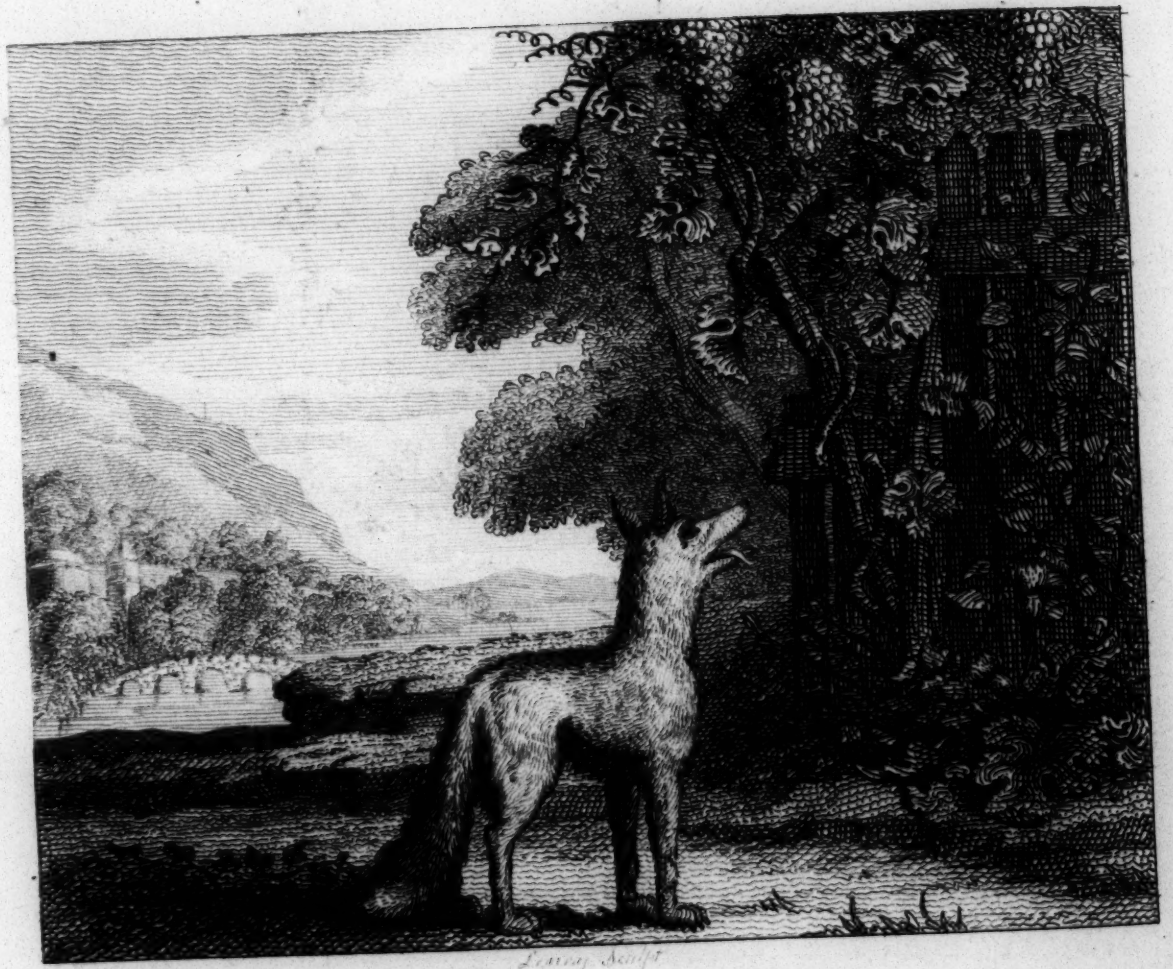
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Lenny. Sculp.

FABLE XCIII.

THE FOX AND THE GRAPES.

A Fox, very hungry, chanced to come into a vineyard, where there hung branches of charming ripe grapes; but nailed up to a trellis so high, that he leaped till he quite tired himself, without being able to reach one of them. At last—‘Let who will take them!’ says he, ‘they are but green and sour; so I will even let them alone.’

APPLICATION.

This fable is a good reprimand to a parcel of vain coxcombs in the world, who, because

they would never be thought to be disappointed in any of their pursuits, pretend a dislike to every thing which they cannot obtain. There is a strange propensity in mankind to this temper, and there are numbers of grumbling malecontents in every different faculty and sect in life. The discarded statesman, considering the corruption of the times, would not have any hand in the administration of affairs for all the world. The country 'squire damns a court life, and would not go cringing and creeping to a drawing-room for the best place the king has in his disposal. A young fellow, being asked how he liked a celebrated beauty, by whom all the world knew he was despised, answered, she had a stinking breath. How insufferable is the pride of this poor creature man! who would stoop to the basest, vilest actions, rather than be thought not able to do any thing. For what is more

base and vile than lying? And when do we lie more notoriously than when we disparage and find fault with a thing for no other reason but because it is out of our power?

and the other hand, and when we
be more honestly than when we
and this fact with a thing for other
the fact because it is one of our power

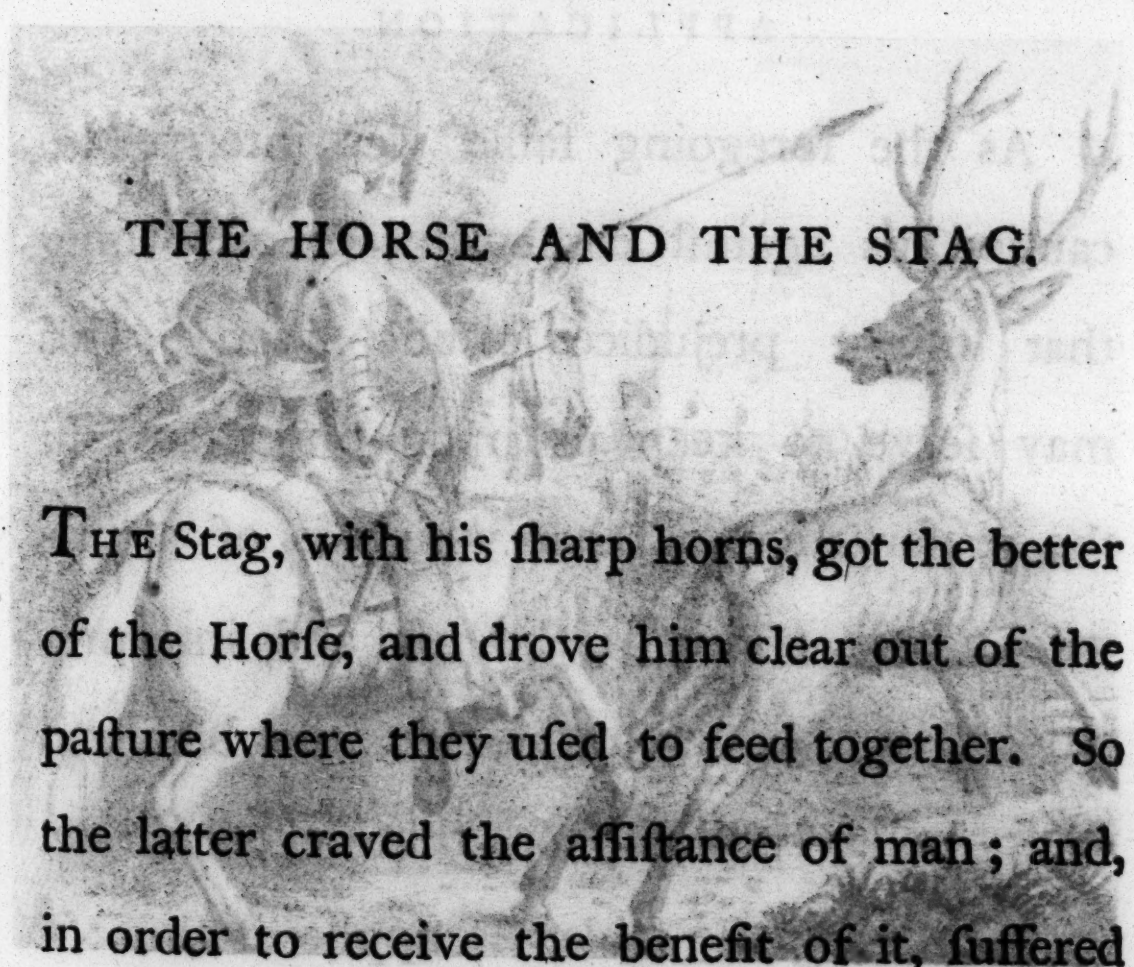




J. Chapman sculp.

FABLE XCIV.

THE HORSE AND THE STAG.



THE Stag, with his sharp horns, got the better of the Horse, and drove him clear out of the pasture where they used to feed together. So the latter craved the assistance of man; and, in order to receive the benefit of it, suffered him to put a bridle into his mouth and a saddle upon his back. By this way of proceeding he entirely defeated his enemy; but was mightily disappointed when, upon returning thanks, and desiring to be dismissed, he re-

ceived this answer:—‘No, I never knew before how useful a drudge you were; now I have found what you are good for, you may depend upon it I will keep you to it.’

APPLICATION.

As the foregoing fable was intended to caution us against consenting to any thing that might prejudice public liberty, this may serve to keep us upon our guard in the preservation of that which is of a private nature. This is the use and interpretation given of it by Horace, the best and most polite philosopher that ever wrote. After reciting the fable, he applies it thus:—
 ‘This,’ says he, ‘is the case of him, who, dreading poverty, parts with that invaluable jewel, liberty; like a wretch as he is, he will always be subject to a tyrant of some sort or other, and be a slave for ever; because

his avaricious spirit knew not how to be contented with that moderate competency, which he might have possessed independent of all the world.

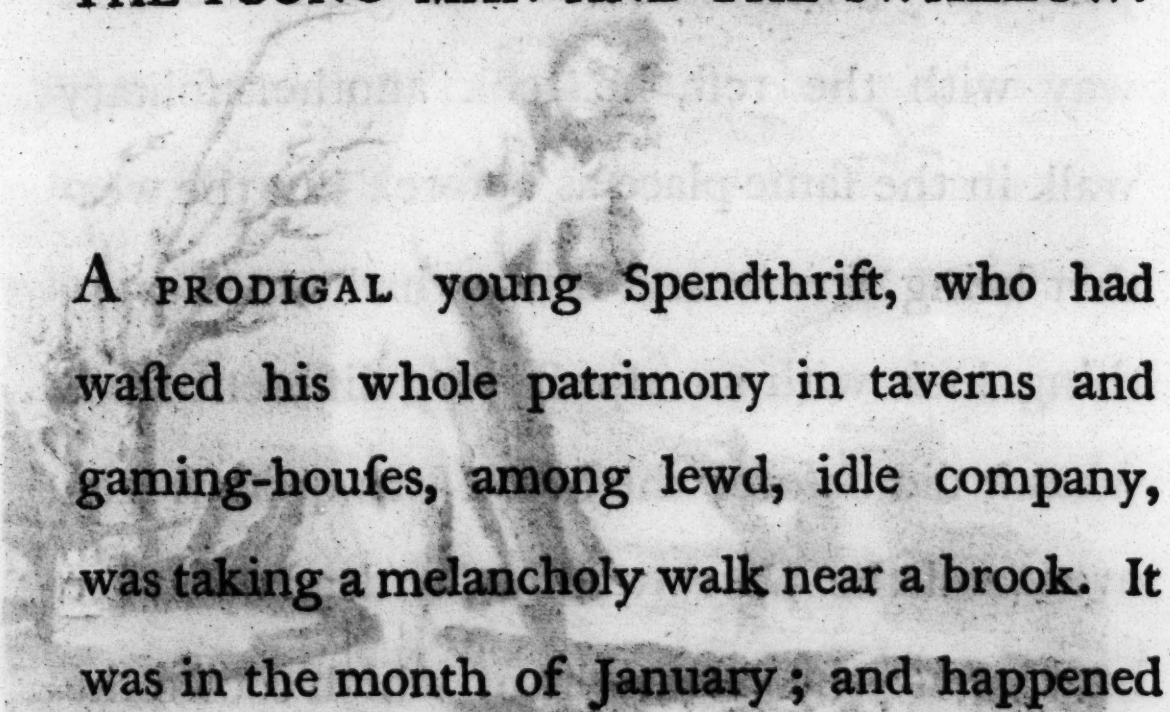
the statement that know how to be
 contented with that modest competency
 which he might have possessed independent of
 all the world.





FABLE XCV.

THE YOUNG MAN AND THE SWALLOW.



A PRODIGAL young Spendthrift, who had wasted his whole patrimony in taverns and gaming-houses, among lewd, idle company, was taking a melancholy walk near a brook. It was in the month of January; and happened to be one of those warm sunshiny days which sometimes smile upon us even in that winterly season of the year; and to make it the more flattering, a Swallow, which had made his appearance, by mistake, too soon, flew skimming along upon the surface of the water.

The giddy Youth observing this, without any farther consideration, concluded that summer was now come, and that he should have little or no occasion for clothes, so went and pawned them at the broker's, and ventured the money for one stake more, among his sharpening companions. When this too was gone the same way with the rest, he took another solitary walk in the same place as before. But the weather being severe and frosty, had made every thing look with an aspect very different from what it did before; the brook was quite frozen over, and the poor Swallow lay dead upon the bank of it: the very sight of which cooled the young Spark's brains; and, coming to a kind of sense of his misery, he reproached the deceased bird as the author of all his misfortunes:—
 'Ah, wretch that thou wert!' says he, 'thou hast undone both thyself and me, who was so credulous as to depend upon thee.'

APPLICATION.

They who frequent taverns and gaming-houses, and keep bad company, should not wonder if they are reduced, in a very small time, to penury and want. The wretched young fellows, who once addict themselves to such a scandalous kind of life, scarce think of, or attend to, any one thing besides. They seem to have nothing else in their heads but how they may squander what they have got, and where they may get more when that is gone. They do not make the same use of their reason that other people do; but, like the jaundiced eye, view every thing in that false light in which their distemper and debauchery represent it. The Young Man in the fable gives us a pretty example of this; he sees a Swallow in the midst of winter, and, instead of being surpris'd at it, as a very irregular and extraordinary thing, concludes from

thence that it is summer, as if he had never thought before about the season. Well, the result of this wise conclusion is of a piece with the conclusion itself; if it is summer, he shall not want so many clothes, therefore he sells them: for what?—More money to squander away; as if (had his observation been just) summer would have lasted all the year round. But the true result and conclusion of all this is—when both his money and clothes are irrecoverably gone, he comes to his right senses; is ready to perish with hunger, to starve with cold, and to tear his own flesh with remorse and vexation at his former stupidity.

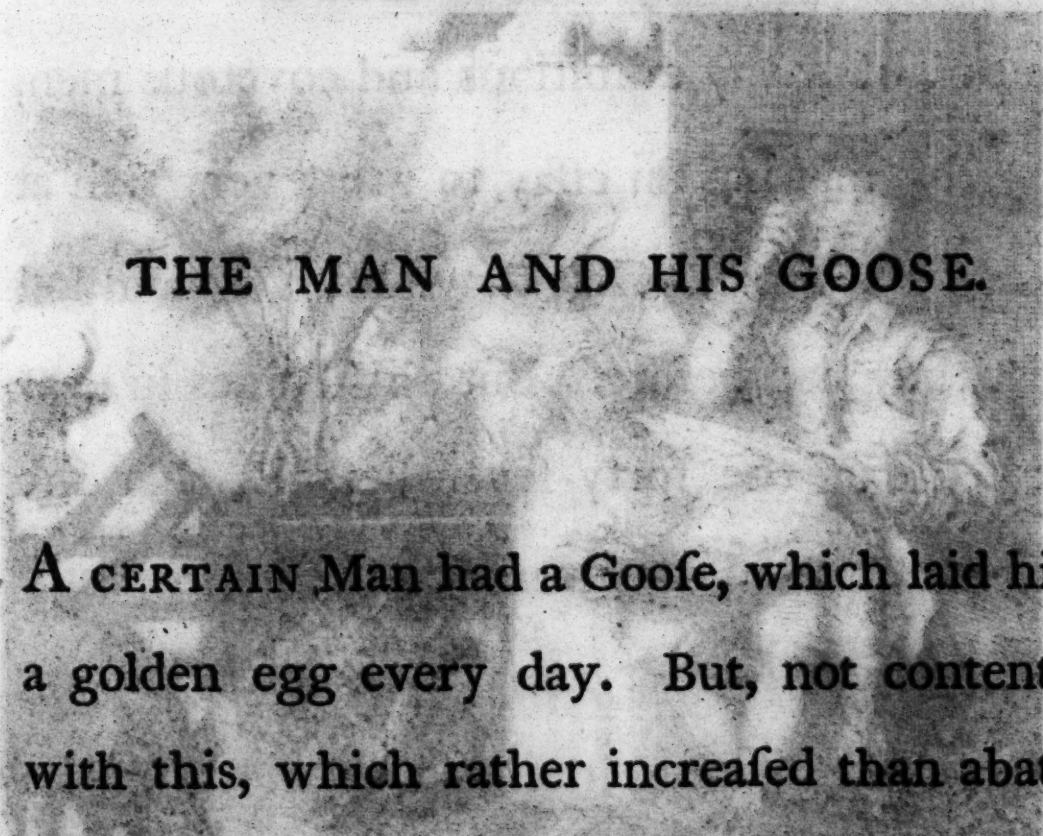




S. J. G. sculp.

FABLE XCVI.

THE MAN AND HIS GOOSE.



A CERTAIN Man had a Goose, which laid him a golden egg every day. But, not contented with this, which rather increased than abated his avarice, he was resolved to kill the Goose, and cut up her belly, that so he might come at the inexhaustible treasure which he fancied she had within her. He did so; and, to his great sorrow and disappointment, found nothing.

APPLICATION.

They who are of such craving impatient tempers, that they cannot live contented when fortune has blessed them with a constant and continued sufficiency, deserve even to be deprived of what they have. And this has been the case of many ambitious and covetous men, who, by making an essay to grow very rich at once, have missed what they aimed at, and lost what they had before. But this comes so near the sense of the forty-seventh fable, that the same application may very well serve for both. If any thing farther can be couched in this, it may possibly be intended to shew us the unreasonableness and inconvenience of being solicitous about what may happen hereafter, and wanting to pry into the womb of futurity: which if we could do, all we should get for our pains would be, to spoil our pleasures by anticipation, and double our misfortunes by a

previous sense and apprehension of them. There are some things that entertain and delight us very agreeably while we view them at a proper distance; which, perhaps, would not stand the test of a too near inspection. Beauty, being only the external form of a thing which strikes the eye in a pleasing manner, is a very thin glossy being, and, like some nice paintings of a peculiar composition, will not well bear even to be breathed on: to preserve our good opinion of it, we must not approach too close; for if, like the man in the fable, we have a mind to search for a treasure within, we may not only fail of our expectations there, but even lose the constant relish we enjoyed from a remoter contemplation.





FABLE XCVII.

THE DOG AND THE WOLF.

A LEAN, hungry, half-starved Wolf, happened, one moon-shiny night, to meet with a jolly, plump, well-fed mastiff; and, after the first compliments were passed, says the Wolf—
‘ You look extremely well; I protest, I think I never saw a more graceful, comely person; but how comes it about, I beseech you, that you should live so much better than I? I may say, without vanity, that I venture fifty times more than you do; and yet I am almost ready to perish with hunger.’—The Dog answered very bluntly—‘ Why, you may live as well, if

you will do the same for it that I do.'—'Indeed! What is that?' says he.—'Why,' says the Dog, 'only to guard the house a-nights, and keep it from thieves.'—'With all my heart,' replies the Wolf, 'for at present I have but a sorry time of it; and I think to change my hard lodging in the woods, where I endure rain, frost, and snow; for a warm roof over my head, and a belly-full of good victuals, will be no bad bargain.'—'True,' says the Dog; 'therefore you have nothing more to do but to follow me.' Now, as they were jogging on together, the Wolf spied a crease in the Dog's neck, and, having a strange curiosity, could not forbear asking him what it meant.—'Pugh! nothing,' says the Dog. 'Nay, but pray'—says the Wolf. 'Why,' says the Dog, 'if you must know, I am tied up in the daytime, because I am a little fierce, for fear I should bite people, and am only let loose

a-nights. But this is done with design to make me sleep a-days, more than any thing else, and that I may watch the better in the night-time; for, as soon as ever the twilight appears, out I am turned, and may go where I please. Then my master brings me plates of bones from the table with his own hands, and whatever scraps are left by any of the family, all fall to my share; for you must know I am a favourite with every body. So you see how you are to live.—Come, come along; what is the matter with you?’—‘No,’ replied the Wolf, ‘I beg your pardon; keep your happiness all to yourself. Liberty is the word with me; and I would not be a king upon the terms you mention.’

APPLICATION.

The lowest condition of life, with freedom attending it, is better than the most exalted

station under a restraint. Æsop and Phædrus, who had both felt the bitter effects of slavery, though the latter of them had the good fortune to have the mildest prince that ever was for his master, cannot forbear taking all opportunities to express their great abhorrence of servitude, and their passion for liberty, upon any terms whatsoever. Indeed, a state of slavery, with whatever seeming grandeur and happiness it may be attended, is yet so precarious a thing, that he must want sense, honour, courage, and all manner of virtue, who can endure to prefer it in his choice. A man who has so little honour as to bear to be a slave, when it is in his power to prevent or redress it, would make no scruple to cut the throats of his fellow creatures, or to do any wickedness that the wanton unbridled will of his tyrannical master could suggest.





Stiles Sculp.

FABLE XCVIII.

THE WOOD AND THE CLOWN.

A COUNTRY Fellow came one day into the wood, and looked about him with some concern; upon which the Trees, with a curiosity natural to some other creatures, asked him what he wanted. He replied—‘That he only wanted a piece of wood to make a handle to his hatchet.’ Since that was all, it was voted unanimously that he should have a piece of good, sound, tough ash. But he had no sooner received and fitted it for his purpose, than he began to lay about him unmercifully, and to hack and hew without distinction, felling the

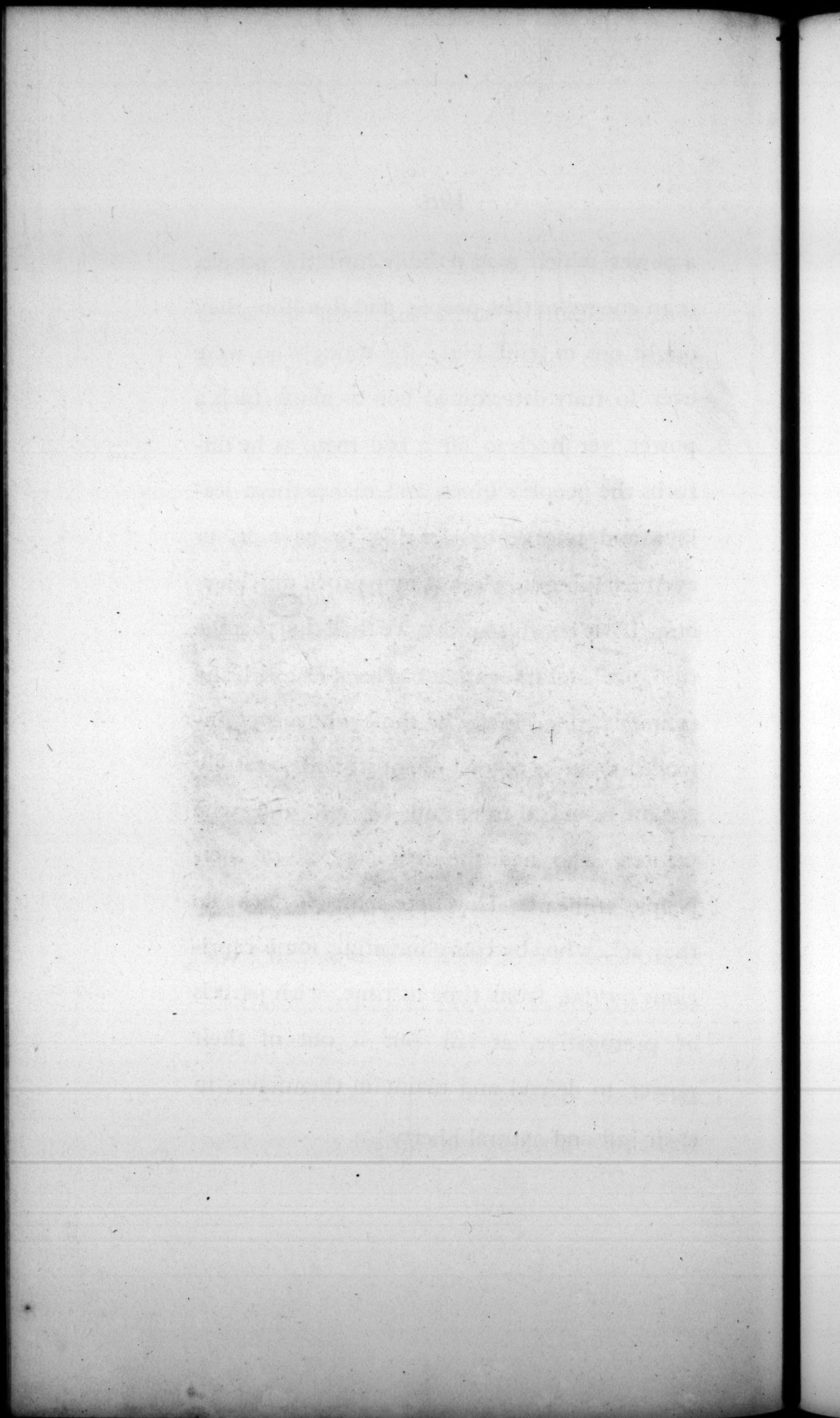
noblest trees in all the forest. Then the Oak is said to have spoke thus to the Beech in a low whisper,—‘ Brother, we must take it for our pains.’

APPLICATION.

No people are more justly liable to suffer than they who furnish their enemies with any kind of assistance. It is generous to forgive; it is enjoined us by religion to love our enemies; but he that trusts an enemy, much more contributes to the strengthening and arming of him, may almost depend upon repenting him for his inadvertent benevolence; and has, moreover, this to add to his distress, that, when he might have prevented it, he brought his misfortune upon himself by his own credulity.

Any person in a community, by what name or title soever distinguished, who affects

a power which may possibly hurt the people, is an enemy to that people, and therefore they ought not to trust him: for though he were ever so fully determined not to abuse such a power, yet he is so far a bad man, as he disturbs the people's quiet, and makes them jealous and uneasy by desiring to have it, or even retaining it, when it may prove mischievous. If we consult history, we shall find that the thing called Prerogative has been claimed and contended for chiefly by those who never intended to make a good use of it; and as readily resigned and thrown up by just and wise princes, who had the true interest of their people at heart. How like senseless stocks do they act, who, by complimenting some capricious mortal, from time to time, with parcels of prerogative, at last put it out of their power to defend and maintain themselves in their just and natural liberty!



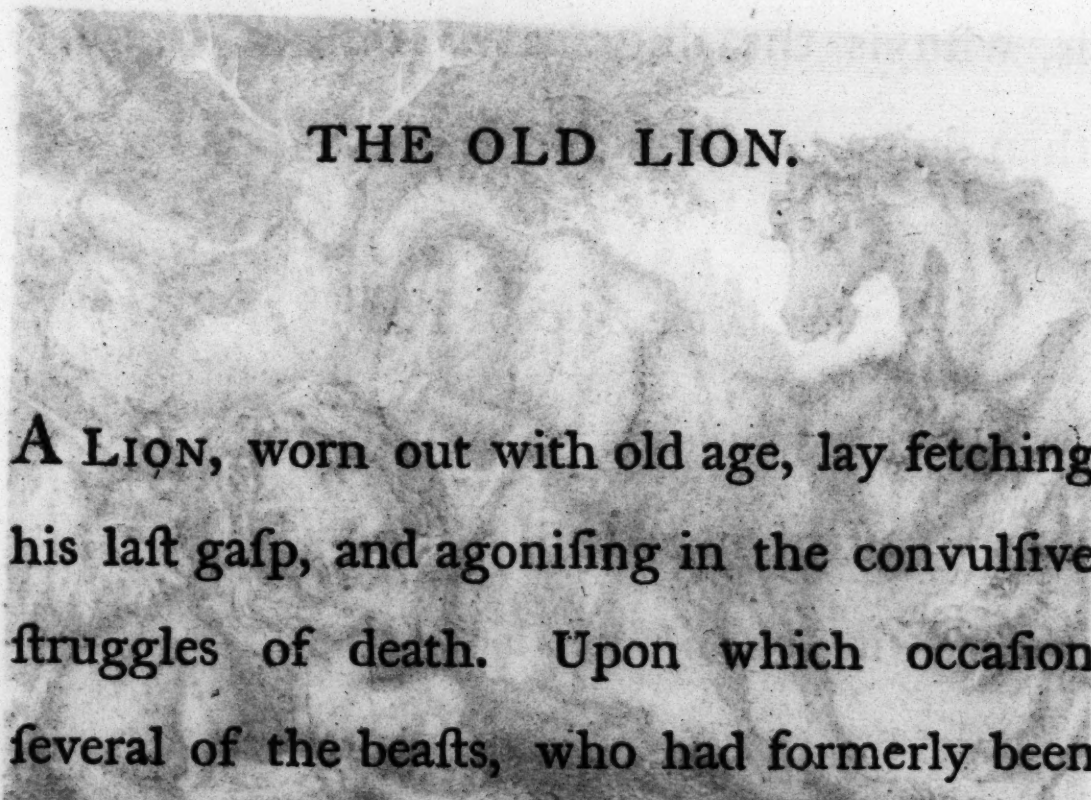




B. Harding Sculp.

FABLE XCIX.

THE OLD LION.



A LION, worn out with old age, lay fetching his last gasp, and agonising in the convulsive struggles of death. Upon which occasion several of the beasts, who had formerly been sufferers by him, came and revenged themselves upon him. The Boar, with his mighty tusks, drove at him in a stroke that glanced like lightning. And the Bull gored him with his violent horns. Which, when the As saw they might do without any danger, he too

came up, and threw his heels into the Lion's face. Upon which, the poor old expiring tyrant uttered these words with his last dying groan:—‘Alas! how grievous is it to suffer insults, even from the brave and the valiant; but to be spurned by so base a creature as this is, who is the disgrace of Nature, is worse than dying ten thousand deaths.’

APPLICATION.

He that would be revered and respected by the rest of mankind, must lay in a foundation for it of some kind or other; for people cannot be persuaded to pay deference and esteem for nothing. So that though we have lived in good repute in the world, if ever we should happen to outlive our stock, we must not be surpris'd to find ourselves slighted and affronted, even by the vilest scum of the people. If therefore we would raise to ourselves

a dignity that will continue not only to the end of our lives, but extend itself far down among the ages of posterity, we should take care to establish it upon a foundation of virtue and good-nature: this will not only preserve us from the insults of enemies, but, upon occasion, surround us with a trusty guard of faithful and sincere friends.





J. Saunders sculp.

FABLE C.

THE HORSE AND THE LOADED ASS.

AN idle Horse, and an Ass labouring under a heavy burden, were travelling the road together; they both belonged to a country fellow, who trudged it on foot by them. The Ass, ready to faint under his heavy load, entreated the horse to assist him, and lighten his burden, by taking some of it upon his back. The Horse was ill-natured, and refused to do it: upon which the poor Ass tumbled down in the midst of the highway, and expired in an

instant. The countryman ungirted his pack-faddle, and tried several ways to relieve him, but all to no purpose; which, when he perceived, he took the whole burden, and laid it upon the Horse, together with the skin of the dead Ass: so that the Horse, by his moroseness in refusing to do a small kindness, justly brought upon himself a great inconvenience.

APPLICATION.

Self-love is no such ill principle, if it were but well and truly directed; for it is impossible that any man should love himself to any purpose, who withdraws his assistance from his friends or the public. Every government is to be considered as a body politic; and every man who lives in it as a member of that body. Now, to carry on the allegory, no member can thrive better than when they all jointly unite in their endeavours to assist and

improve the whole. If the hand was to refuse its assistance in procuring food for the mouth, they must both starve and perish together. And when those, who are parties concerned in the same community, deny such assistance to each other, as the preservation of that community necessarily requires, their self-interest-ness, in that case, is ill-directed, and will have a quite contrary effect from what they intended. How many people are so senseless as to think it hard that there should be any taxes in the nation; whereas, were there to be none indeed, those very people would be undone immediately. That little property they have would be presently plundered by foreign or domestic enemies; and then they would be glad to contribute their quota, even without an act of parliament. The charges of supporting a government are necessary things, and easily supplied by a due and well propor-

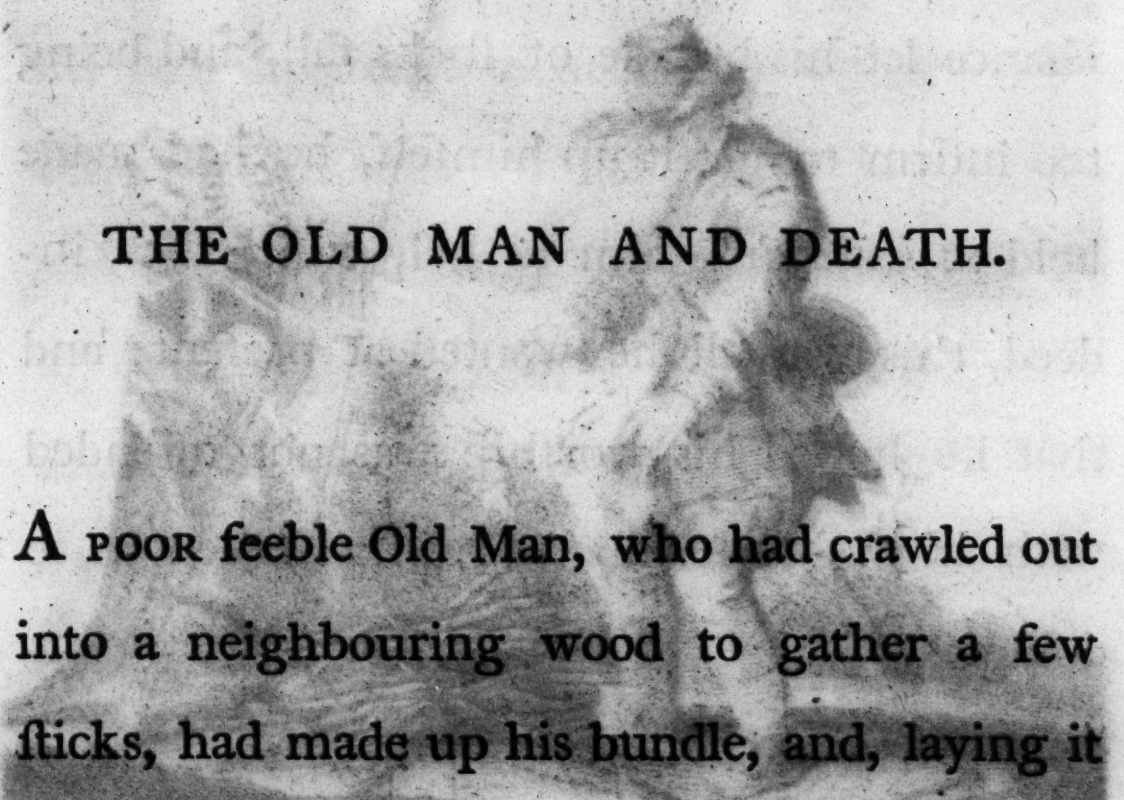
tioned contribution. But, in a narrower and more confined view, to be ready to assist our friends upon all occasions is not only good, as it is an act of humanity, but highly discreet, as it strengthens our interest, and gives us an opportunity of lightening the burden of life.





FABLE CI.

THE OLD MAN AND DEATH.



A poor feeble Old Man, who had crawled out into a neighbouring wood to gather a few sticks, had made up his bundle, and, laying it over his shoulders, was trudging homeward with it; but, what with age, and the length of the way, and the weight of his burden, he grew so faint and weak, that he sunk under it; and, as he sat on the ground, called upon Death to come, once for all, and ease him of his troubles. Death no sooner heard him

but he came and demanded of him what he wanted. The poor old creature, who little thought Death had been so near, and frightened almost out of his senses with his terrible aspect, answered him trembling, that having by chance let his bundle of sticks fall, and being too infirm to get it up himself, he had made bold to call upon him to help him; that, indeed, this was all he wanted at present; and that he hoped his worship was not offended with him for the liberty he had taken in so doing.

APPLICATION.

This fable gives us a lively representation of the general behaviour of mankind towards that grim king of terrors, Death. Such liberties do they take with him behind his back, that, upon every little cross accident which happens in their way, Death is immediately

called upon; and they even wish it might be lawful for them to finish by their own hands a life so odious, so perpetually tormenting and vexatious. When, let but Death only offer to make his appearance, and the very sense of his near approach almost does the business. Oh, then all they want is a little longer life; and they would be glad to come off so well as to have their old burden laid upon their shoulders again. One may well conclude what an utter aversion they, who are in youth, health, and vigour of body, have to dying, when age, poverty, and wretchedness, are not sufficient to reconcile us to the thought.

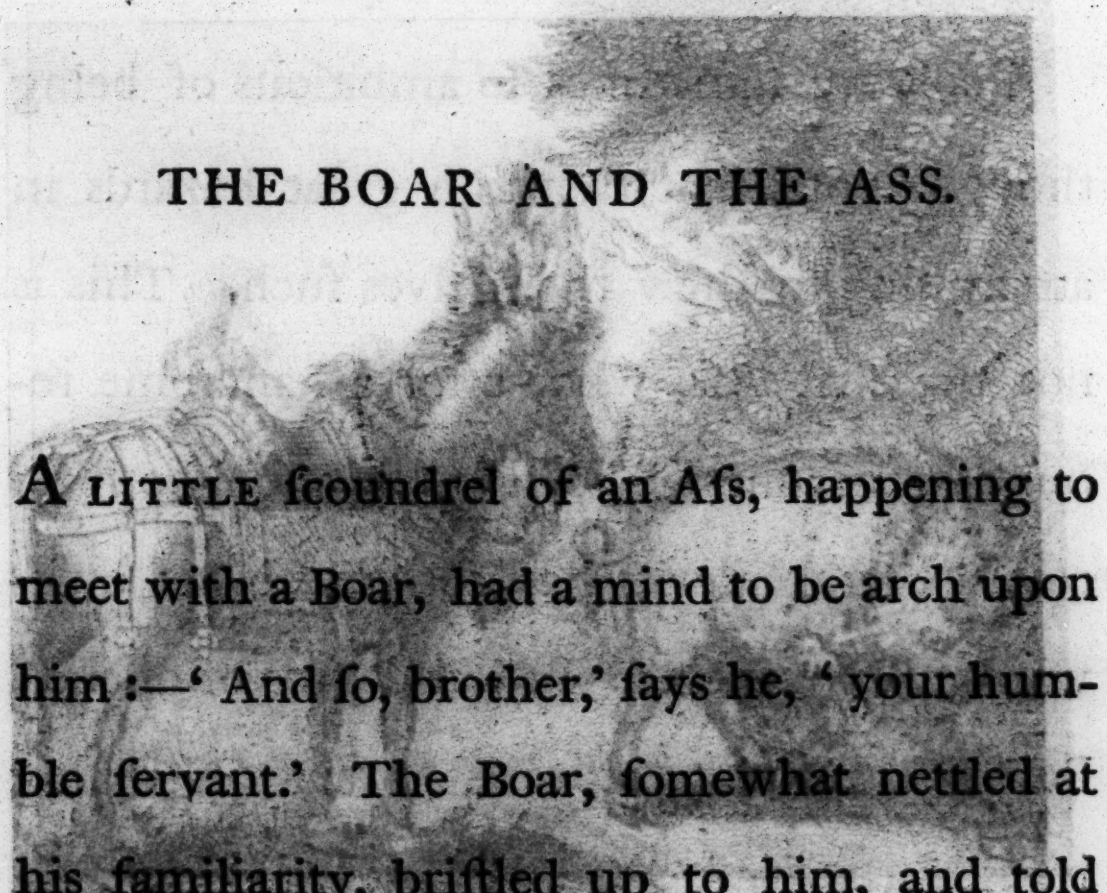




Longman & Co. sculp.

FABLE CII.

THE BOAR AND THE ASS.



A LITTLE scoundrel of an Ass, happening to meet with a Boar, had a mind to be arch upon him :—‘ And so, brother,’ says he, ‘ your humble servant.’ The Boar, somewhat nettled at his familiarity, bristled up to him, and told him, he was surpris’d to hear him utter so impudent an untruth, and was just going to shew his noble resentment, by giving him a rip in the flank; but wisely stifling his passion, he contented himself with only saying—

‘Go, you forry beaft! I could be amply and eafily revenged of you, but I do not care to foul my tusks with the blood of fo bafe a creature.’

APPLICATION.

Fools are fometimes fo ambitious of being thought wits, that they run great hazards in attempting to fhew themfelves fuch. This is not the firft Afs, who, after a handsome rebuke from one fuperior to himfelf both in courage and merit, has continued his awkward raillery even to the laft degree of offence. But fuch a dull creature is fo far from raifing himfelf the leaft efteem by his ludicrous vein, that he has very good luck if he efcape with a whole fkin. Buffoons, like dwarfs, fhould be matched with thofe of their own level; a man, in fense or ftature, would be afhamed to encounter either of them. But, notwithstanding

all this, and though the boar in the fable is a very good example to men of generous brave spirits not to give themselves up to passion, nor to be distempered with thoughts of revenge upon the insolent behaviour of every Afs that offends them, because their hands would be dishonoured by the tincture of a base man's blood; yet among human creatures the correction of an Afs that would be unseasonably witty may be performed with justice and propriety enough, provided it be done in good humour. The blood of a coward, literally speaking, would stain the character of a man of honour; when we chastise such wretches, it should be done, if possible, in the utmost calmness of temper. It takes off something from the reputation of a great soul, when we see it is in the power of a fool to ruffle and unsettle it.





W. Grainger sculp.

FABLE CIII.

THE TUNNY AND THE DOLPHIN.

A FISH called a Tunny, being pursued by a Dolphin, and driven with great violence, not minding which way he went, was thrown by the force of the waves upon a rock, and left there. His death now was inevitable; but, casting his eyes on one side, and seeing the Dolphin in the same condition lie gasping by him—‘Well,’ says he, ‘I must die, it is true; but I die with pleasure, when I behold him who is the cause of it involved in the same fate.’

APPLICATION.

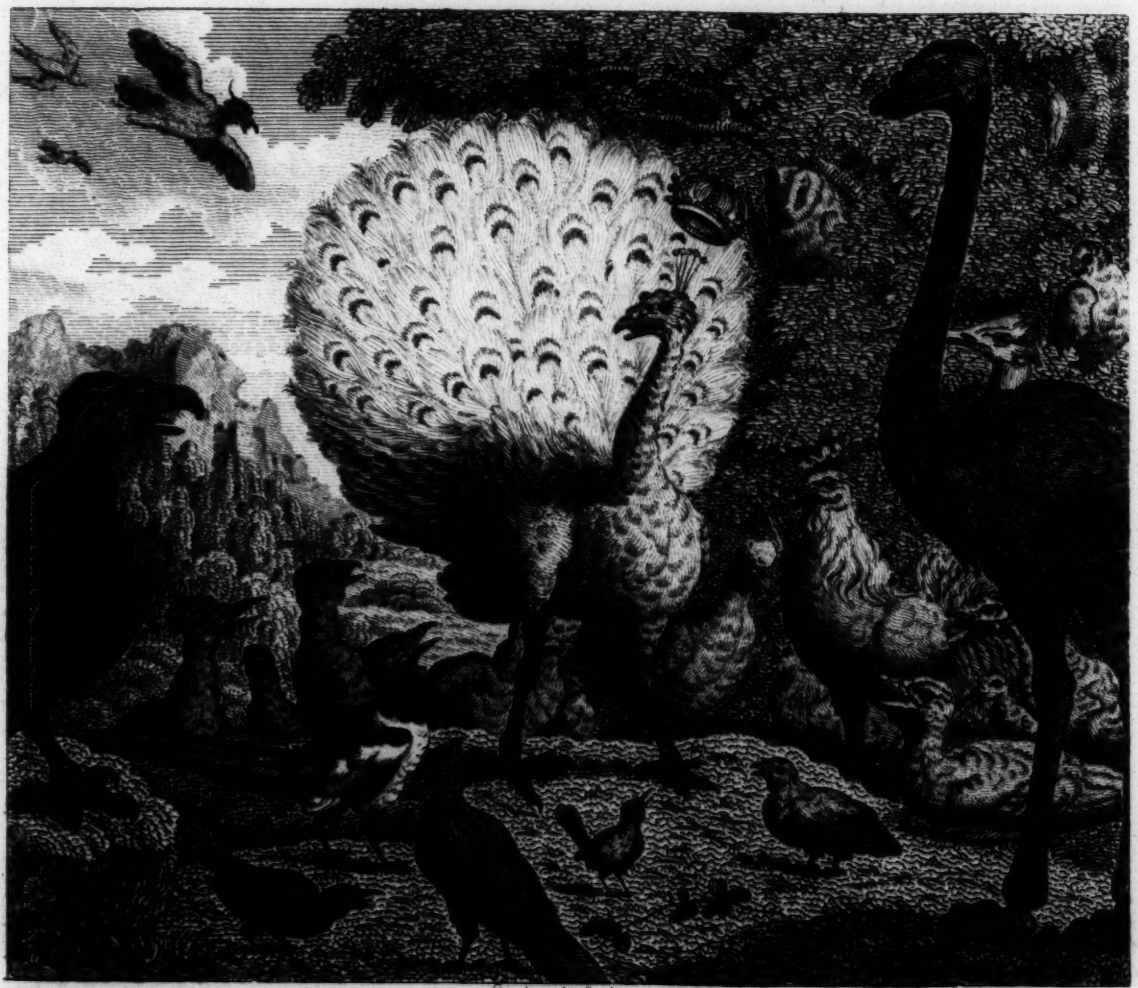
Revenge, though a blind, mischievous passion, is yet a very sweet thing: so sweet, that it can even sooth the pangs and reconcile us to the bitterness of death. And, indeed, it must be a temper highly philosophical that could be driven out of life by any tyrannical unjust procedure, and not be touched with a sense of pleasure to see the author of it splitting upon the same rock. When this is allowed, and it is farther considered how easily the revenge of the meanest person may be executed even upon the highest, it should, methinks, keep people upon their guard, and prevail with them not to persecute or be injurious to any one. The moral turpitude of doing wrong is sufficient to influence every brave honest man, and to secure him from harbouring even the least thought of it in his breast: but the knave and the coward should weigh the pre-

fent argument, and, before they attempt the
least injury, be assured of this truth, that no-
thing is more sweet, nor scarce any thing so
easy to compass, as revenge.

The agreement, and before the change the
and report, is turned on the table, and no-
thing is made from it, and not that it
is to be called, as before.







Castgate Sculp.

FABLE CIV.

THE PEACOCK AND THE MAGPIE.

THE birds met together upon a time to choose a king; and the Peacock standing candidate, displayed his gaudy plumes, and caught the eyes of the silly multitude with the richness of his feathers. The majority declared for him, and clapped their wings with great applause: but, just as they were going to proclaim him, the Magpie stepped forth in the midst of the assembly, and addressed himself thus to the new king—‘May it please your majesty

elect, to permit one of your unworthy subjects to represent to you his suspicions and apprehensions, in the face of this whole congregation: we have chosen you for our king, we have put our lives and fortunes into your hands, and our whole hope and dependance is upon you; if therefore the eagle, or the vulture, or the kite, should at any time make a descent upon us, as it is highly probable they will, may your majesty be so gracious as to dispel our fears, and clear our doubts about that matter, by letting us know how you intend to defend us against them?"—This pithy unanswerable question drew the whole audience into so just a reflection, that they soon resolved to proceed to a new choice. But, from that time, the Peacock has been looked upon as a vain insignificant pretender, and the Magpie esteemed as eminent a speaker as any among the whole community of birds.

APPLICATION.

Form and outside, in the choice of a ruler, should not be so much regarded as the qualities and endowments of the mind. In choosing heads of corporations, from the king of the land down to the master of a company, upon every new election it should be inquired into, which of the candidates is most capable of advancing the good and welfare of the community; and upon him the choice should fall. But the eyes of the multitude are so dazzled with pomp and show, noise and ceremony, that they cannot see things really as they are: and from hence it comes to pass that so many absurdities are committed and maintained in the world. People should examine and weigh the real weight and merit of the person, and not be imposed upon by false colours and pretences of I know not what.





J. Chapman sculp.

FABLE CV.

THE FORESTER AND THE LION.

THE Forester meeting with a Lion one day, they discoursed together for a while without differing much in opinion. At last, a dispute happening to arise about the point of superiority between a man and a Lion, the Man, wanting a better argument, shewed the Lion a marble monument, on which was placed the statue of a man striding over a vanquished Lion.—‘If this,’ says the Lion, ‘is all you have to say for it, let us be the carvers, and

we will make the Lion striding over the man.

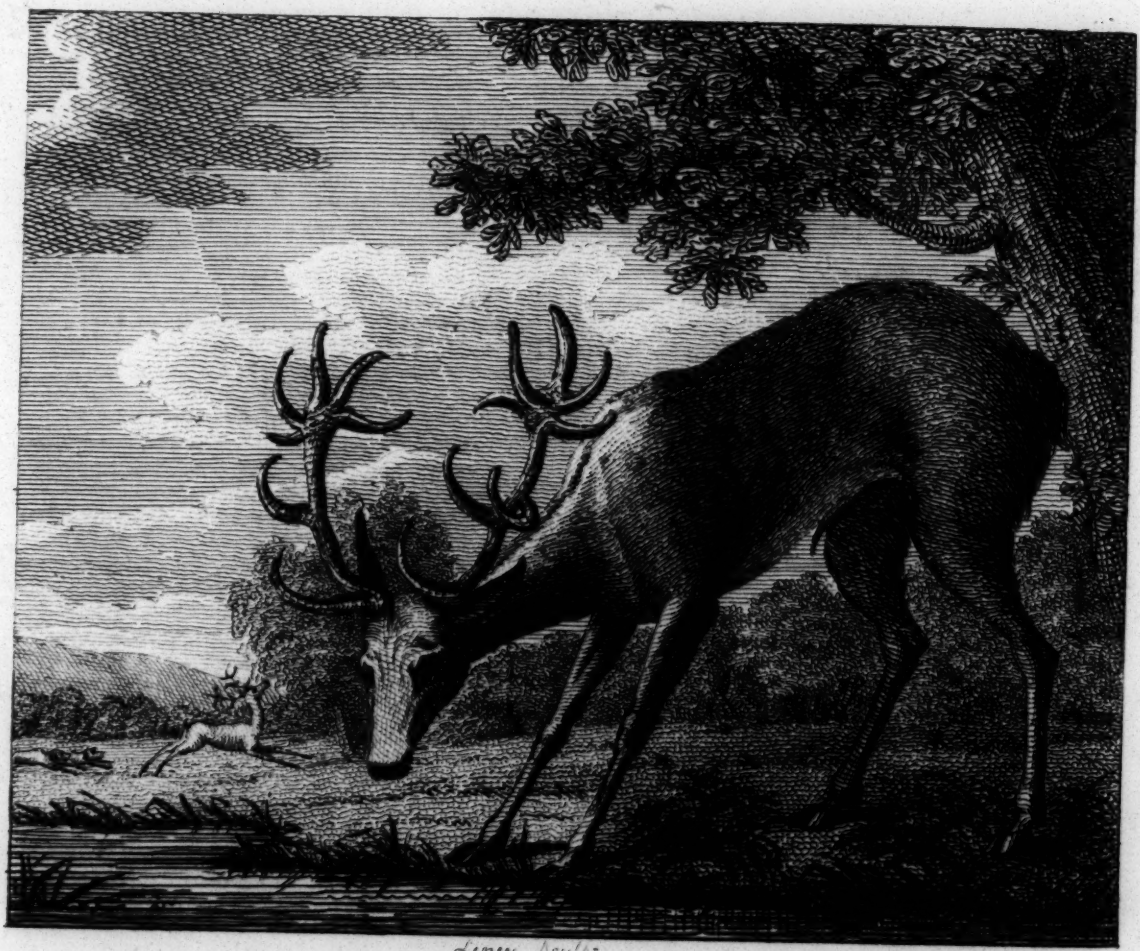
APPLICATION.

Contending parties are very apt to appeal for the truth to records written by their own side; but nothing is more unfair, and at the same time insignificant and unconvincing. Such is the partiality of mankind in favour of themselves and their own actions, that it is almost impossible to come at any certainty by reading the accounts which are written on one side only. We have few or no memoirs come down to us of what was transacted in the world during the sovereignty of ancient Rome, but what were written by those who had a dependency upon it; therefore it is no wonder that they appear, upon most occasions, to have been so great and glorious a nation. What their contemporaries of

other countries thought of them we cannot tell, otherwise than from their own writers: it is not impossible but they might have described them as a barbarous, rapacious, treacherous, unpolite people; who, upon their conquest of Greece, for some time, made as great havoc and destruction of the arts and sciences, as their fellow plunderers the Goths and Vandals did afterwards in Italy. What monsters would our own party-zealots make of each other, if the transactions of the times were to be handed down to posterity by a warm hearty man on either side! and, were such records to survive two or three centuries, with what perplexities and difficulties must they embarrass a young historian, as by turns he consulted them for the characters of his great forefathers! If it should so happen, it were to be wished this application might be living at the same time; that young readers,

instead of doubting to which they should give their credit, would not fail to remember that this was the work of a man, that of a lion.

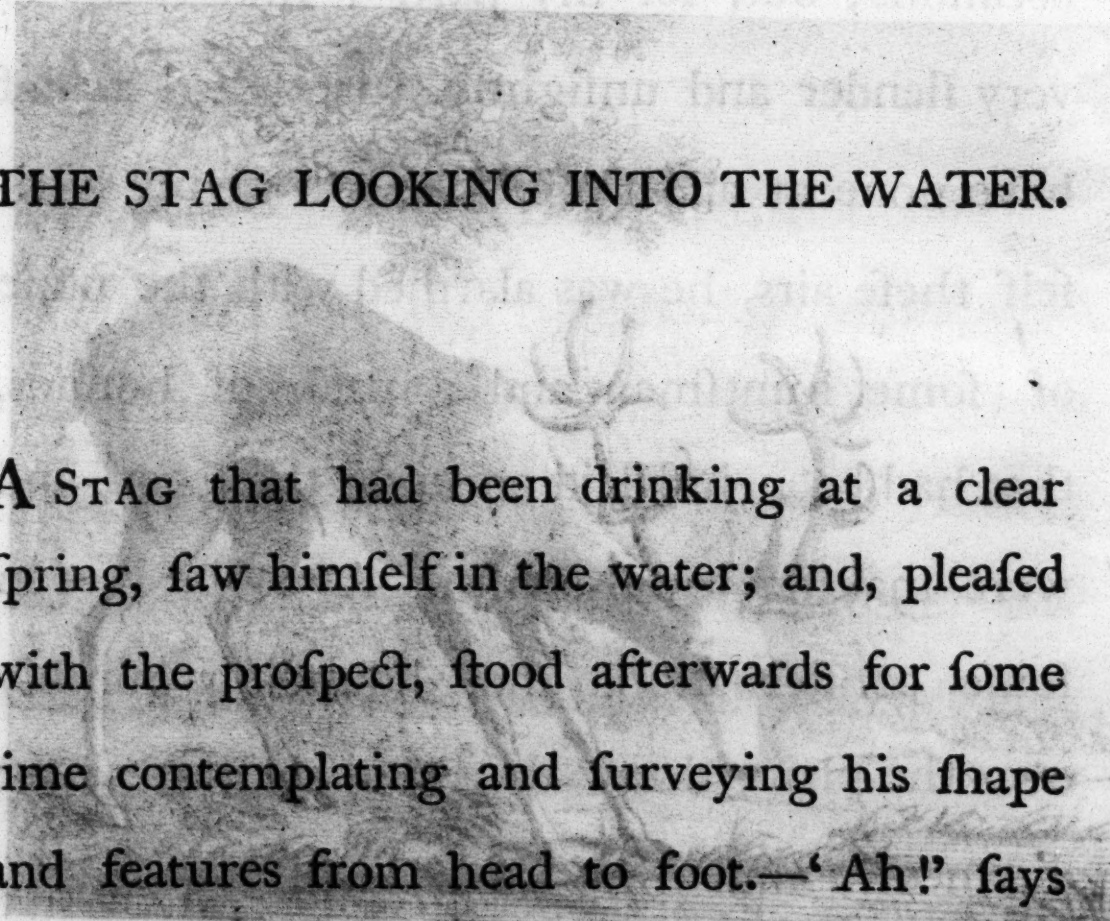




Lacey Sculp.

FABLE CVI.

THE STAG LOOKING INTO THE WATER.



A STAG that had been drinking at a clear spring, saw himself in the water; and, pleased with the prospect, stood afterwards for some time contemplating and surveying his shape and features from head to foot.—‘Ah!’ says he, ‘what a glorious pair of branching horns are there! how gracefully do those antlers hang over my forehead, and give an agreeable turn to my whole face! if some other parts of my body were but proportionable to

them, I would turn my back to nobody; but I have a set of such legs, as really makes me ashamed to see them. People may talk what they please of their conveniences, and what great need we stand in of them upon several occasions; but, for my part, I find them so very slender and unfightly, that I had as lief have none at all.' While he was giving himself these airs, he was alarmed with the noise of some huntsmen and a pack of hounds, that had been just laid on upon the scent, and were making towards him. Away he flies in some consternation, and, bounding nimbly over the plain, threw dogs and men at a vast distance behind him. After which, taking a very thick copse, he had the ill-fortune to be entangled by his horns in a thicket; where he was held fast till the hounds came in and pulled him down. Finding now how it was like to go with him, in the pangs of death

he is said to have uttered these words:—‘Unhappy creature that I am! I am too late convinced, that what I prided myself in has been the cause of my undoing, and what I so much disliked was the only thing that could have saved me.’

APPLICATION.

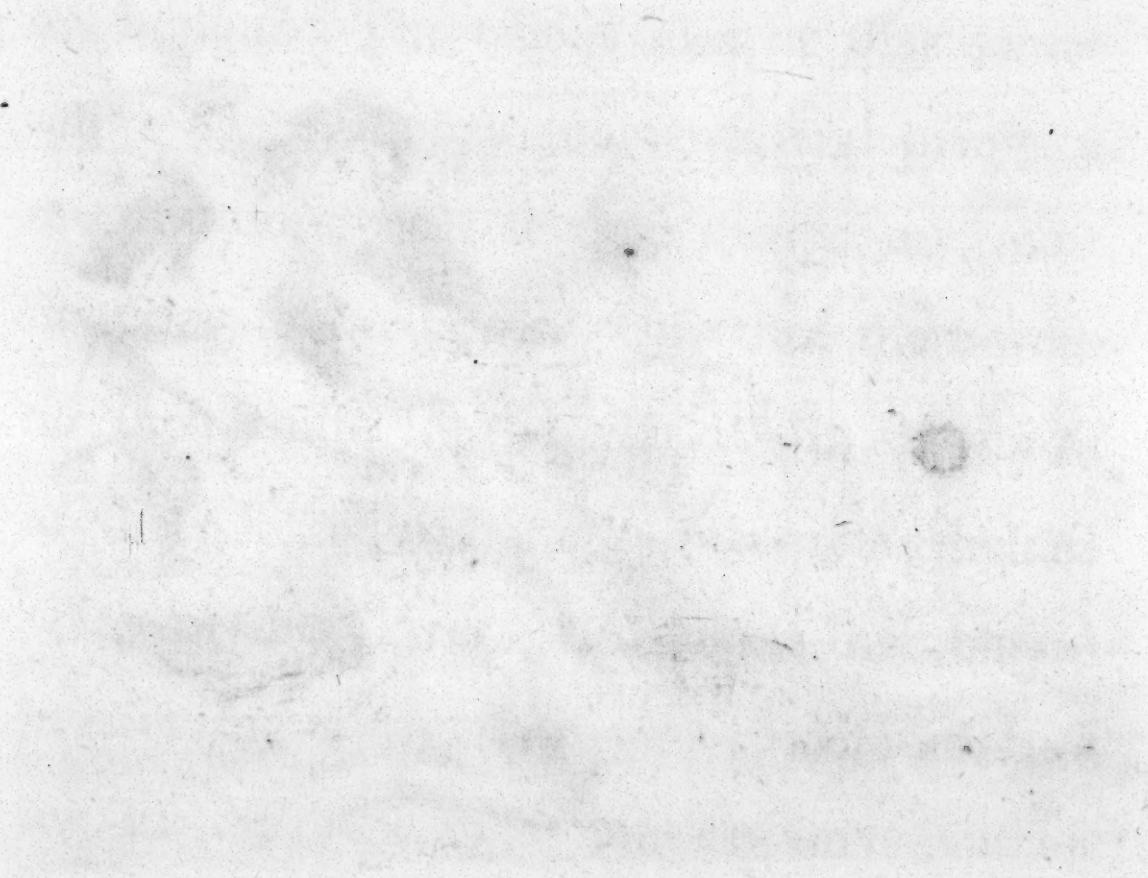
Perhaps we cannot apply this better than by supposing the fable to be a parable; which may be thus explained. The deer, viewing itself in the water, is a beautiful young lady at her looking-glass. She cannot help being sensible of the charms which lie blooming in every feature of her face. She moistens her lips, languishes with her eyes, adjusts every lock of her hair with the nicest exactness, gives an agreeable attitude to her whole body; and then, with a soft sigh, says to herself,—‘Ah! how happy might I be, in a daily crowd

of admirers, if it were not for the censoriousness of the age! when I view that face, where Nature, to give her her due, has been liberal enough of charms, how easy should I be, if it were not for that slender particular, my honour. The odious idea of that comes across all my happy moments, and brings a mortification with it that damps my most flattering tender hopes. Oh! that there were no such thing in the world!"—In the midst of these soliloquies she is interrupted by the voice of her lover, who enters her chamber fingering a rigadon air; and, introducing his discourse in a familiar easy manner, takes occasion to launch out in praise of her beauty, sees she is pleased with it, snatches her hand, kisses it in a transport, and, in short, pursues his point so close that she is not able to disengage herself from him. But, when the consequence of all this approaches, in an

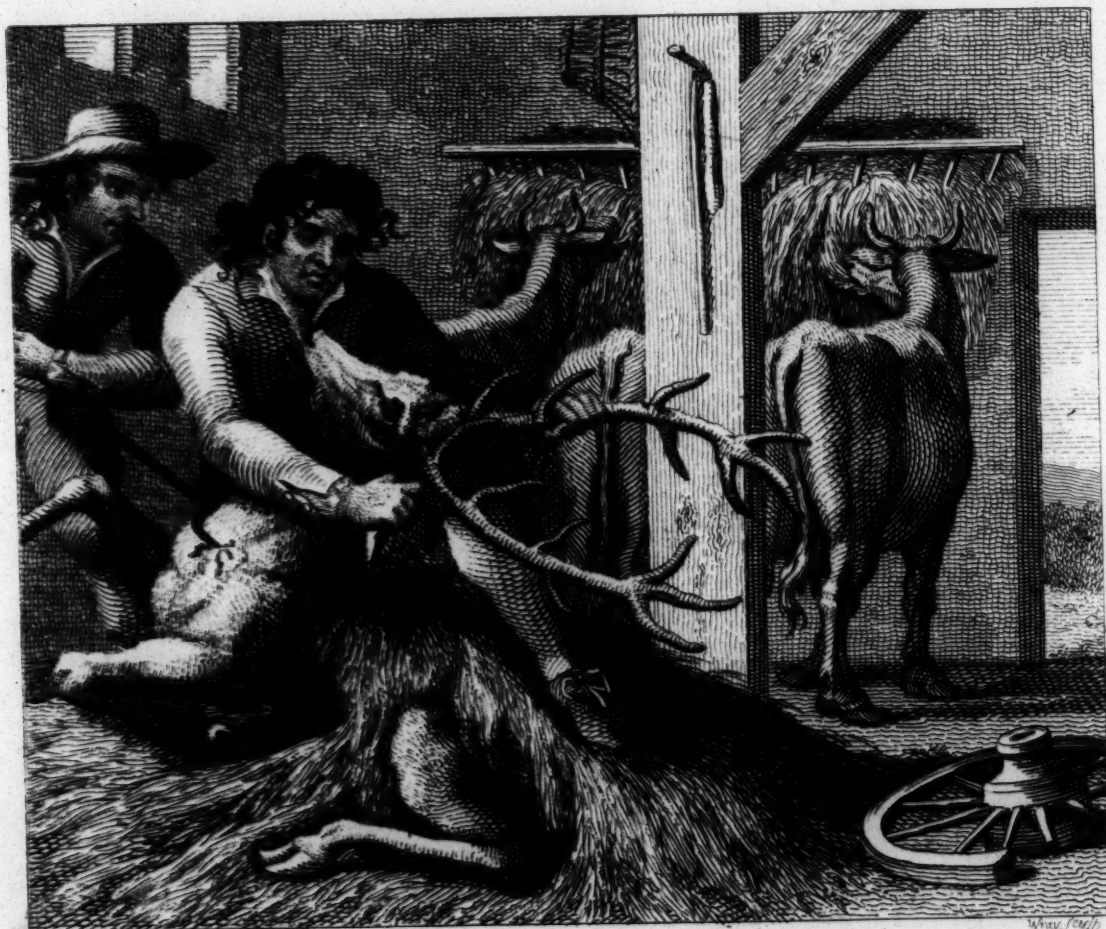
agony of grief and shame, she fetches a deep sigh, and says—‘Ah! how mistaken have I been! the virtue I flighted might have saved me; but the beauty I prized so much has been my undoing.’

agony of grief and shame the father a deep
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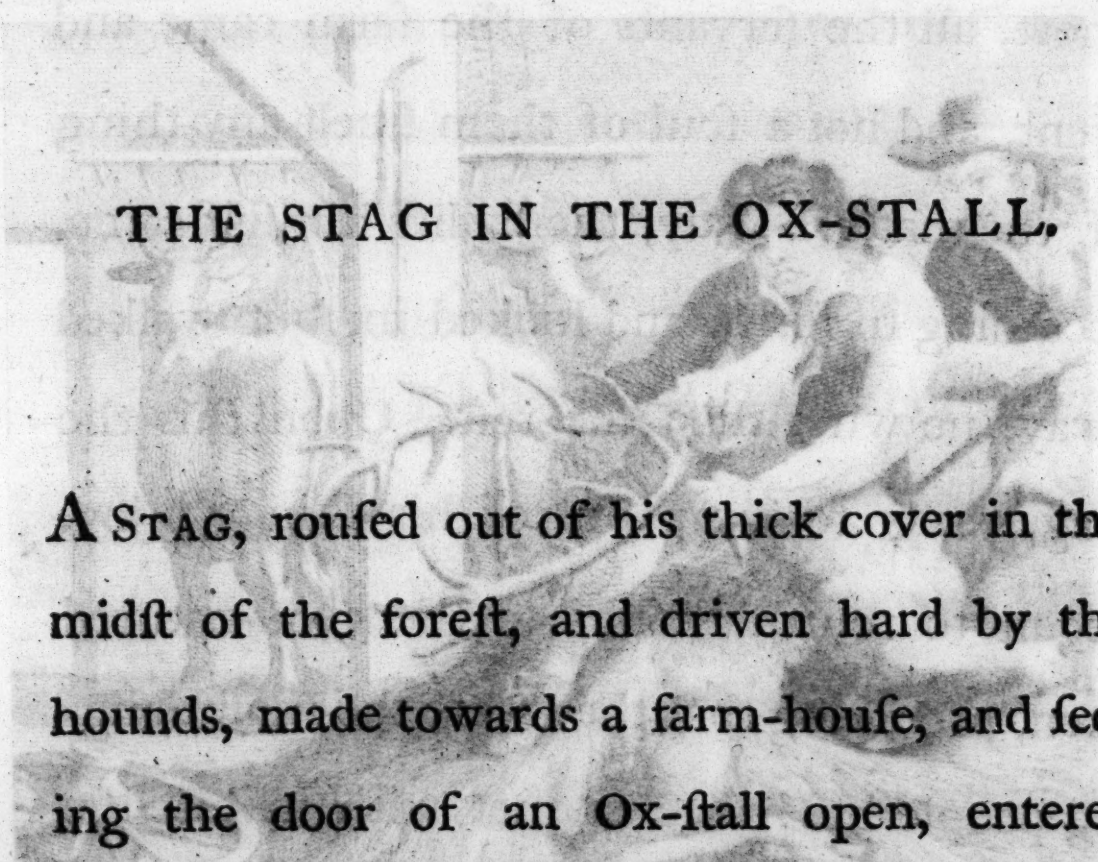






FABLE CVII.

THE STAG IN THE OX-STALL.



A STAG, roused out of his thick cover in the midst of the forest, and driven hard by the hounds, made towards a farm-house, and seeing the door of an Ox-stall open, entered therein, and hid himself under a heap of straw. One of the oxen, turning his head about, asked him what he meant by venturing himself in such a place as that was, where he was sure to meet with his doom!—‘Ah!’ says the Stag, ‘if you will but be so good as to favour me with your concealment, I hope I shall do

well enough; I intend to make off again the first opportunity.'—Well, he staid there till towards night; in came the ox-man with a bundle of fodder, and never saw him. In short, all the servants of the farm came and went, and not a soul of them smelt any thing of the matter. Nay, the bailiff himself came, according to form, and looked in, but walked away, no wiser than the rest. Upon this the Stag, ready to jump out of his skin for joy, began to return thanks to the good-natured oxen, protesting that they were the most obliging people he had ever met with in his life. After he had done his compliments, one of them answered him gravely—'Indeed, we desire nothing more than to have it in our power to contribute to your escape; but there is a certain person, you little think of, who has a hundred eyes; if he should happen to come, I would not give this straw for your life.'—In

the interim, home comes the master himself, from a neighbour's where he had been invited to dinner; and, because he had observed the cattle to look but scurvily of late, he went up to the rack, and asked, why they did not give them more fodder? then, casting his eyes downward—'Hey-day!' says he, 'why so sparing of your litter? pray scatter a little more here. And these cobwebs—but I have spoke so often, that unless I do it myself—' Thus, as he went on, prying into every thing, he chanced to look where the Stag's horns lay sticking out of the straw; upon which he raised a hue-and-cry, called all his people about him, killed the poor Stag, and made a prize of him.

APPLICATION.

The moral of this fable is, that nobody looks after a man's affairs so well as he himself.

Servants being but hirelings, seldom have the true interest of their master at heart, but let things run on in a negligent constant disorder; and this, generally, not so much for want of capacity as honesty. Their heads are taken up with the cultivation of their own private interest; for the service and promotion of which that of their master is postponed, and often entirely neglected.

Few families are reduced to poverty and distress merely by their own extravagance and indulgence in luxury: the inattention of servants swells every article of expence in domestic economy; and the retinue of great men, instead of exerting their industry to conduce as far as possible to the increase of their master's wealth, commonly exercise no other office than that of locusts and caterpillars, to consume and devour it.

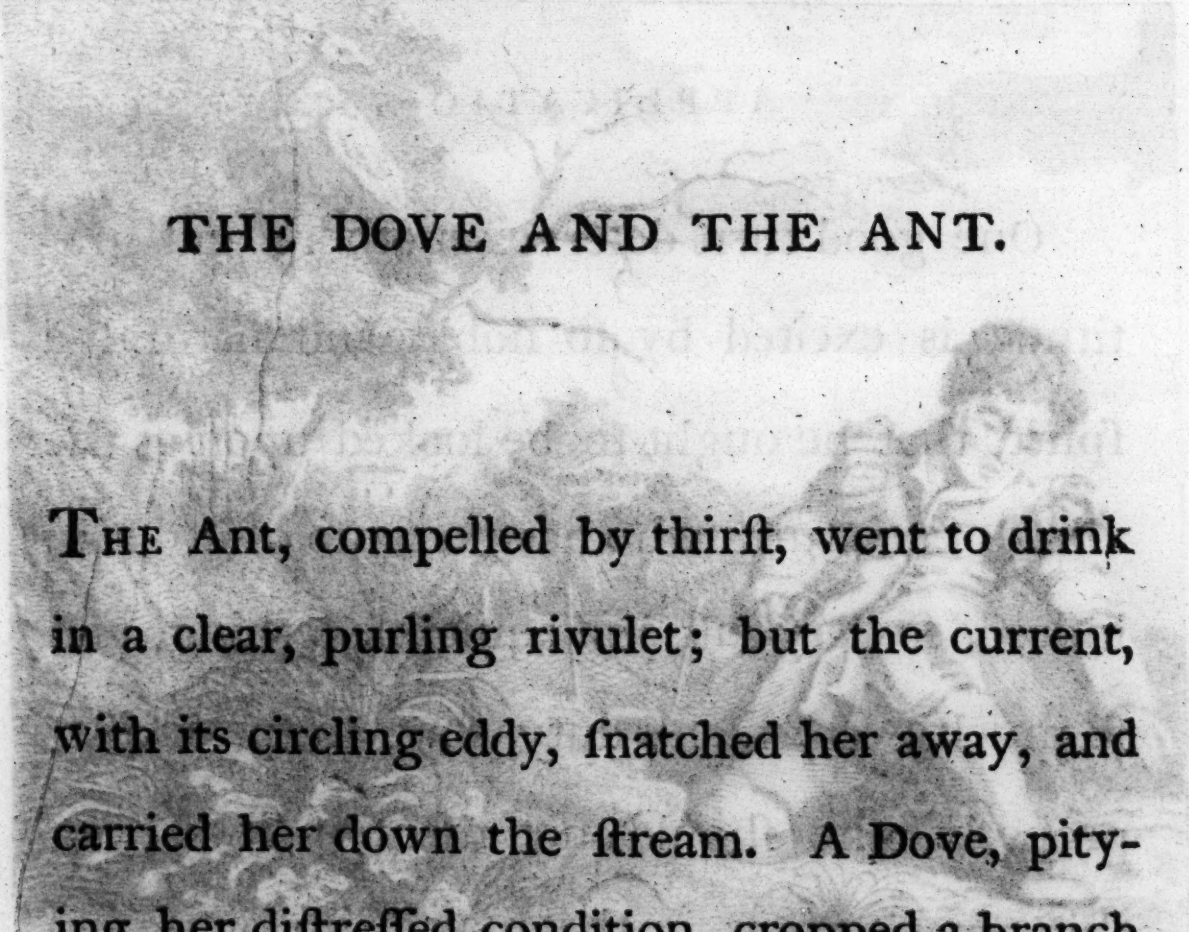




Saunders sc.

FABLE CVIII.

THE DOVE AND THE ANT.



THE Ant, compelled by thirst, went to drink in a clear, purling rivulet; but the current, with its circling eddy, snatched her away, and carried her down the stream. A Dove, pitying her distressed condition, cropped a branch from a neighbouring tree, and let it fall into the water, by means of which the Ant saved herself, and got ashore. Not long after, a fowler having a design upon the Dove, planted his nets in due order, without the bird's

observing what he was about; which the Ant perceiving, just as he was going to put his design in execution, she bit him by the heel, and made him give so sudden a start, that the Dove took the alarm, and flew away.

APPLICATION.

One good turn deserves another; and gratitude is excited by so noble and natural a spirit, that he ought to be looked upon as the vilest of creatures who has no sense of it. It is, indeed, so very just and equitable a thing, and so much every man's duty, that, to speak of it properly, one should not mention it as any thing meritorious, or that may claim praise and admiration, any more than we should say a man ought to be rewarded or commended for not killing his father, or forbearing to set fire to his neighbour's house. The bright and shining piece of morality, therefore, which is re-

commended to us in this fable, is set forth in this example of the dove, who, without any obligation or expectation, does a voluntary office of charity to its fellow-creature in distress. The constant uninterrupted practice of this virtue, is the only thing in which we are capable of imitating the great Author of our being; whose beloved Son, besides the many precepts he has given to enforce this duty, used this expression as a common saying, 'It is more blessed to give than to receive.'

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FABLE CIX.

THE LION IN LOVE.

THE Lion, by chance, saw a fair Maid, the forester's daughter, as she was tripping over a lawn, and fell in love with her. Nay, so violent was his passion, that he could not live unless he made her his own; so that, without any more delay, he broke his mind to the father, and demanded the damsel for his wife. The man, as odd as the proposal seemed at first, yet soon recollected, that by complying he might get the Lion into his power; but,

by refusing him, should only exasperate and provoke his rage. Therefore he consented; but told him it must be upon these conditions: that, considering the girl was young and tender, he must agree to let his teeth be plucked out, and his claws cut off, lest he should hurt her, or at least frighten her, with the apprehension of them. The Lion was too much in love to hesitate; but was no sooner deprived of his teeth and claws, than the treacherous forester attacked him with a huge club, and knocked his brains out.

APPLICATION.

Of all the ill consequences that may attend that blind passion, love, seldom any prove so fatal as that one, of its drawing people into a sudden and ill-concerted marriage. They commit a rash action in the midst of a fit of madness, of which, as soon as they come to them-

felves, they may find reason to repent as long as they live. Many an unthinking young fellow has been treated as much like a savage, in this respect, as the Lion in the fable. He has, perhaps, had nothing valuable belonging to him, but his estate, and the writings which made his title to it; and, if he is so far captivated as to be persuaded to part with these, his teeth and his claws are gone, and he lies entirely at the mercy of madam and her relations. All the favour he is to expect after this, is from the accidental goodness of the family he falls into; which, if it happen to be of a particular strain, will not fail to keep him in a distant subjection, after they have stripped him of all his power. Nothing but a true friendship, and a mutual interest, can keep up reciprocal love betwixt the conjugal pair; and when that is wanting, and nothing but contempt and aversion remain to supply the place,

matrimony becomes a downright state of enmity and hostility: and what a miserable case he must be in, who has put himself and his whole power into the hands of his enemy, let those consider, who, while they are in their sober senses, abhor the thoughts of being betrayed into their ruin, by following the impulse of a blind unheeding passion.





W. Brownley Sculp

FABLE CX.

THE TORTOISE AND THE EAGLE.

THE Tortoise, weary of his condition, by which he was confined to creep upon the ground, and being ambitious to have a prospect, and look about him, gave out, that if any bird would take him up into the air, and shew him the world, he would reward him with a discovery of many precious stones, which he knew were hidden in a certain place of the earth: the Eagle undertook to do as he desired, and, when he had performed his commission, demanded the reward; but finding the Tortoise could not make good his words, he stuck his talons into the softer

parts of his body, and made him a sacrifice to his revenge.

APPLICATION.

As men of honour ought to consider calmly how far the things which they promise may be in their power, before they venture to make promises upon this account, because the non-performance of them will be apt to excite an uneasiness within themselves, and tarnish their reputation in the eyes of other people; so fools and cowards should be as little rash in this respect as possible, lest their impudent forgeries draw upon them the resentment of those whom they disappoint, and that resentment makes them undergo smart, but deserved, chastisement. The man who is so stupid a knave as to make a lying promise where he is sure to be detected, receives the punishment of his folly unpitied by all that know him.



THE END.

